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The Pacific.

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Letter from Maine.

BY REV. J. C. HOLBROOK, D.D.

The Congregational Club held its regular monthly meeting on the evening of Dec 11th, and there was a large attendance. The Amphyon Quartette "discouraged sweet music" and S. W. Thaxter, Esq., read a paper on Civil Service Reform. He was followed by Mr. J. F. Jeffers, of the Railway Mail service, who showed conclusively that civil service reform exists, and has for a long time existed, in the railway mail service. He displayed a miniature railway post office, divided into pigeon holes, and seated a man before this office with a large pack of cards with the name of a post office on some one of the various routes, printed on each. The clerk then distributed these cards into the various pigeon holes, showing how the assorting of letters is done in the mail car.

Mr. Jeffers' next explained how every applicant for a clerkship has to go through with this trial. He has nothing to help or guide him in the work. Suppose he has 950 cards to distribute into fifty different routes. He must have a good knowledge of all these routes and the post office towns in each. After his work is finished, Mr. Jeffers fills up a printed form, which is forwarded to the department, giving the applicant's name, number of routes distributed, and of cards. If he has 950 cards and 50 routes perhaps, he will distribute 940 cards correctly into 44 correct routes. Then, if he receives an appointment it is only on probation of six months. At the end of that time, if he proves valuable, his appointment is made permanent.

Let us suppose Mr. Reed would like to appoint an applicant. He goes to the head of the railway mail service in Washington and, perhaps, says, "I wish Mr. Jones removed and Mr. Smith appointed." The head of the bureau looks at the records and finds that Mr. Jones is a valuable man. He says to Mr. Reed, "It is inadvisable to remove Jones, but here is Brown, who has a poor record and was appointed by Burleigh." "No," says Mr. Reed, "I will not remove Burleigh's appointee, but Smith must have an appointment." So the department takes the responsibility, removes Brown, and Smith is appointed. It will thus be seen that a really valuable man rarely suffers. It is only the poorest who do. In like manner it was shown that those who had the best records usually secured the promotions.

The paper was further discussed by other gentlemen, but all approvingly. The Club was favored by the presence and interesting remarks of Mr. Wortille, Minister of Finance, and Prof. T. Sterry Hunt, of Montreal.

BUSINESS SUCCESS.

Before preparing the Thanksgiving sermon, which was preached before the Congregational and Baptist churches of Portland, last week, Rev. F. E. Clark, pastor of the Williston church, sent a circular to one hundred business men in the city asking, 1. What experience has taught you to be the most essential conditions of true business success at the present day? 2. What especial dangers, from a practical business man's point of view, threaten the young men of today? More than eighty replies were received to these inquiries. These replies show that the old-fashioned virtues, thoroughness, promptness, economy, honesty, energy, and industry, are still regarded with favor by business men. Many of these men wisely made a distinction between true success and success in the popular sense of the term. Some of the main points they insisted upon as essential conditions of business success were made prominent in Mr. Clark's sermon.

Among these were the careful determination of the kind of business one is adapted to, and then the persevering prosecution of it. Hard work was also emphasized. Young men too often seek easy places and assume that the world owes them a living, and they include in this fine clothes, fast horses, plenty of amusements, etc. Genteel company is sought too much. The inquiry is, How little can I do for my employer? Instead of *How much?* One should seek to make himself indispensable to his employer. The boy or young man that is always first at the store or shop and the last to leave will be sure of employment. The demand for such is far greater than the supply. Strict honesty and integrity were emphasized. "You expect to hear this," said the speaker, "from ministers, but these laymen and business men insist that 'Honesty is the best policy.'"

As to the dangers inquired about, these were prominently specified: *Hasting to be rich*, an unwillingness to begin at the bottom and work up; to accumulate gradually by honest industry and the expectation that some sudden turn of the wheel will lead to

fortune. *Looseness of morals*, which cover, a group of vices and evils was another danger spoken of; and this also includes many things which young men too often regard as of minor importance—smoking, clubs, theaters, Sabbath desecration, bad literature, etc. Shrewd business men notice these, and are not anxious to employ one who is seen smoking or spending the Sabbath in amusements. Rev. Jacob M. Mannerig, D. D., pastor emeritus of Old South church, Boston, who died at his brother-in-law's house in this city, (Rev. W. H. Fenn) of Bright's disease, was deeply lamented here, as well as in Boston. At a meeting of the Old South Society, on Monday last, it was voted to continue the salary of the deceased pastor (\$4,000, until April next, the completion of the first year of his retirement, and from that date to pay to the family of the deceased the sum of \$3,000 per annum for six years. It was also voted to mark his resting-place with an appropriate monument. The vote was unanimous, and most creditable to the noble-hearted society.

REV. DANIEL LANE.

One of the oldest of the original "Iowa Band" of ministers, has been compelled by failing health to retire from active service, and has returned to end his days in this, his native State. He has been a noble worker, as I know from having been associated with him in Iowa, in laying Christian foundations, establishing Iowa College, etc. He was one of the first professors in that institution. He was first stationed at Keosauqua, in the neighborhood of the notorious atheist, Abner Kneeland, who was seeking to plant that virgin soil with the seeds of infidelity. But he has passed away, and all visible traces of his work; while numerous churches are established in that region, and the results of Mr. Lane's labors, with those of "Father Turner," Dr. Salter, and other associates of the gospel, are seen on every hand. "I have seen the wicked in great power, and spreading himself like the green bay tree. Yet he passed away, and lo, he was not found." (Ps. xxxviii:34-36.)

DEATH OF MINISTERS.

I have before alluded to this, but I am reminded of it again by the fact that there are now *three* of the leading churches of this State vacant, besides others of lesser importance. Three prominent churches of Mass. have just lost pastors. New Hampshire is said to be now suffering more from a similar cause than ever before. Our theological seminaries must turn out more men. But where are they to be had!

Portland, Maine.

Moral Progress in Japan.

BY REV DR J. D. DAVIS.

The material progress in this island Empire during the last few years has astonished the world. Awakening from her long Rip Van Winkle sleep, she has in a single decade of years, swept away her feudal system, made the beginnings of a constitutional government, adopted the Napoleonic criminal code of laws, established an appellate system of courts, drilled her army and navy in foreign tactics, girdled her dangerous coasts with light-houses, and built dock-yards, foundries and machine-shops. Scores of native-built and native-manned steamers run between and around the islands; four lines of railroad are in operation; a network of telegraphs covers the Empire; more than 300 newspapers are circulated by millions of copies; one of the most efficient post office systems in the world is in operation, and a common school system, modelled upon the American system, has been established, where for the first time the girls are gathered with the boys, and given the rudiments of an education.

The moral progress in Japan has been slower. There have been reasons for this. The leaders of the nation made the mistake of trying to pluck the flower of a Christian civilization without its root. They wanted the science and civilization of the foreigners, but not their morals or their religion. There was some reason for this. The morals of the majority of the foreigners whom they saw were no improvement on their own, and there was a terrible prejudice against Christianity, coming down as an heirloom from the operations of the Romanists three hundred years before. Although missionaries entered Japan in 1859, they waited twelve or thirteen years before they could do any direct work. It was about twenty years after our Com. Perry steamed into the bay of Yedo, before any part of the Bible or other religious books could be published and circulated in the Japanese language, or before any public preaching or teaching of Christianity could be engaged in.

Then, again, during all these twenty years, while the hands of the missionaries were tied, the enemy was at work sowing tares. Holland teachers in the medical schools were persistently teaching materialism; English and American teachers in the scientific schools were

proclaiming the same doctrines. Before the four Gospels were ready to be published, most of the leading skeptical and materialistic works of England and America, from Thomas Paine's "Age of Reason" to John Stuart Mill's "Three Essays on Religion," were translated into Japanese and on sale all through the Empire. The result is that the educated classes in Japan are gangrened with materialism. Robert Ingersoll's lectures are translated and circulated through the Empire. Notwithstanding these obstacles, a good beginning has been made. The New Testament has been translated and selling rapidly for about three years. Scores of religious tracts and books have been prepared and are on sale through the Empire. The first Protestant church was organized only ten years ago; but now there are nearly 100 churches, half of them manned with native pastors, and about 200 other native evangelists at work in all parts of the Empire. About a score of schools for girls have been established by the various missions, and they are supplying a great need. Except two or three schools for girls of the highest class, the Government has provided no schools for the education of girls beyond the merest rudiments which they learn in the common schools. Schools for young men are in successful operation, also, and many are in process of training for the Gospel ministry. The College and Theological Training School at Kiyoto, under charge of our mission, has had a wonderful history, and has thus far been wonderfully blessed. Founded through the thought, prayer and effort of Rev. J. H. Neesima, whom God led out from his native land eighteen years ago, when it was death for a native to leave these shores, filled during the first year of its history with about forty Christian young men, fifteen of them graduates, and the rest undergraduates, of a school 400 miles away, which had been founded to oppose Christianity; and its first graduates, being a class of fifteen from the Theological department, it has gone on increasing until it now numbers 150 students, and thus far all the graduates from the collegiate department have been Christians, and all, or nearly all of them are preaching the Gospel, or a C preparing to preach it. The old prejudice against Christianity is largely gone; there is a general readiness to read and hear about the new way. We have not men ready to fill one in ten of the calls that come from all parts of the Empire to send some one to tell them of Christ and offering to pay a part or all of the expenses of any one who can come. Another feature of our work is that it is largely self-supporting. Each church is expected to support its own pastor, pay its expenses, and build its own church. The native churches have a missionary society to whose treasury they contribute monthly for the sending out of evangelists; also a publishing house which has charge of the circulation of Christian literature throughout the Empire. The pupils in the girls' schools and in the colleges and seminaries are, as a rule, self-supporting. The aim of our mission is to press every Christian into the work; to encourage every one to teach others A while they are learning; C to train every man who is likely to succeed for a pastor or evangelist, and so make each church a center of light and light which shall kindle a circle of lights all around it, and those again a larger circle, and so on, until the light of the Sun of Righteousness shines among all the 36,000,000 of this Empire. May we not ask that you will unite your prayers with ours for an increase of laborers, foreign and native, and for God's blessing upon our united labors, to the end that this Empire may speedily become one of the Kingdoms of our Lord Jesus Christ.

Death of Rev. Titus Coan.

Hilo, Hawaiian Islands, }
December 7th, 1882. }

EDITORS PACIFIC: Dear Rev. Titus Coan died at Hilo, at his home, Dec. 2nd. Was stricken down with apoplexy August 16th, and has been confined to his bed much of the time since. During past six weeks he has sat up in a chair two hours daily. He seemed to get a little stronger, and was able to be carried around by two men on a reclining chair, made on purpose for him, under direction of Dr. Wetmore, his physician. Was carried every pleasant day to see some of his friends, who were delighted to welcome him, for no one had fewer enemies than he. He had a kind word and a bright smile for all. About two weeks ago he was carried to see his dear old church that he had not entered since he was taken ill; possibly he thought it was the last time he should see it alive. The friends met at the old frame house where he had lived many, many years, and brought his dear remains on a hearse, which was pulled by natives to the church. The church was crowded. It was draped in front, and over and back of the pulpit. There were in the pulpit Rev. D. B. Lyman, the dear old missionary, Rev. E. P. Baker, pastor Foreign church, Rev. W. B. Oleson, Principal of Hilo Boarding-school, Rev. J. Kalana, who has been many years the able assistant of Rev. Mr. Coan, and Rev.

Mr. Pahio, who is pastor of a church near Hilo. D. H. Hitchcock, Esq., son of a deceased missionary, conducted the funeral exercises. All of the congregation viewed the remains. The coffin was covered with beautiful flowers. Each of the ministers had something to say in praise of Father Coan, for none knew him but to love him. Rev. E. P. Baker read a short sermon; his text was from 2 Timothy vi: 7 and 8. He spoke of his (Mr. Coan's) coming here when a young man, in 1835; how greatly God had blessed his labors. During the time that God was pouring out his spirit so greatly, and thousands were giving their hearts to God, Father Coan was ably assisted in his labor of love by Rev. D. B. Lyman, who is now 80 years old. Whenever Father Coan was absent in his travels, in various parts of this island, Father Lyman had full charge of the mission work. There were others who did good service for God here, such as Revs. Goodrich, Ruggles, Whitney, Clark, Andrews, Green, Dibble, Wilcox, Wetmore; the last mentioned was Father Coan's doctor in his last illness. The funeral of Father Coan was the largest that has been in Hilo, excepting one—that of Gov. Kipi. The remains were taken to the Foreign church cemetery. All the congregation followed the remains to its last resting place. On the day that he died he was talking to an old friend at 12 noon, and he seemed very bright. About 12:30 he seemed a little faint. The doctor was sent for, restoratives were used, but were of no service. His last words were, "Jesus, glory, farewell, goodbye." Dr. Wetmore said: "Jesus is with you." He said, "Yes," emphatically, and died at 12:45 noon. Thus a great and good missionary of the cross has passed away. He being dead, yet speaketh, and will continue to speak. His works will speak. We think how many have been converted to God by him. How many around the throne in heaven now greet him as their life, given in Christ. Comforted in sickness and age, guided in youthful life, his name was a power for good, a tower of strength. Let me die the death of the righteous. Let our last end be like his. God grant it. Father Coan (as he is familiarly called here) was born Feb. 1st, 1801, at Killingworth, Conn. His father's name was Gaylord Coan. Titus Coan was converted in 1828. He graduated at the theological seminary, Auburn, N. Y., in 1833; ordained in Park St. church, Boston, Aug. 14, 1833. Embarked with Mr. Arms in the schooner *Mary Jane*, at New York, Aug. 16th, 1833, on a voyage of exploration to Patagonia; landed on the coast, near the straits of Magellan, Nov. 14, 1833; finding that part of the world wholly unpromising for missionary operations, embarked on their homeward voyage Jan. 25, 1834; reached New London May 14, 1834. Mr. Coan sailed for the Islands in ship *Hesperus*, Capt. Henry, from Boston, Dec. 5, 1834. His field of labor since Aug., 1835, has been in Hilo and Puna districts, on Hawaii. His first wife was Fidelia Church, by whom he has several children, now living in New York, and one near Hilo, a son. His second wife was Miss Lydia Bingham, a daughter of the missionary, Rev. Hiram Bingham, deceased some years since (1869), who labored with great success in these Islands, and is as well known as the loved disciple, Rev. Titus Coan. The last Mrs. Coan has had no children. She has been a faithful helpmeet and support in his old age, and particularly in his last sickness.

JAMES A. MARTIN.

S. P. S. S.

Diligent readers of preceding numbers of THE PACIFIC will find no difficulty in interpreting the above abbreviation. The Series of Seminary Sunday sermons gives place now to a Series of PILGRIM SUNDAY Sermons, which, judging from the samples already sent in, will be in no wise inferior—possibly in some elements of interest, superior—to their predecessors. It has been inspiring and gladdening to note the general and cheerful response which these propositions for an occasional union among our churches in prayer, in preaching and in giving, have met with. It bespeaks a growing sense of that fellowship of the churches which is one of the chief beauties and best blessings of our polity. "I like these special days and services," writes a pastor who calls himself "a stranger," but whose good work in hard places has already made him to be no stranger, but a brother beloved. "One seems to get nearer the people," he adds. And we may add: One seems to get nearer the brethren, to see more clearly and feel more deeply and joyfully that we stand shoulder to shoulder and are pulling "all together."

Of course such days could easily be made too numerous. I have but one more to propose—Home Missionary Sunday, for the Sabbath following the Fourth of July. I propose it somewhat bashfully, with a conscious lack of modesty, since I am not especially responsible for that work; but it seems to me that it would be a good thing, and that the churches and pastors would enter into it, "not as of constraint, but willingly," and with a glad enthusiasm.

Christmas festivities and consequent pressure at our printing-office prevent my

giving more than one abstract this week; but coming as it does from Dr. Moor, I need not say that it has in it food for at least a full week's thought. Heb. xi: 13: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."

"Faith," according to the American committee on the revised version, "is the appearance of things hoped for, and a conviction of things not seen." The heroes of faith are, then, those who have not only a conviction of things not seen, but courage to live by that conviction. It requires no forced ingenuity to count those "strangers and pilgrims" who, in 1620, landed on the shore of Massachusetts, as belonging to this roll of faith. We need only to imagine what that shore is in any November, and then read the pathetic story of the colony again. For, (1) These men were men who had taken pains to be convinced of the principles they held.

(2) They were wont to put these convictions into the form of a covenant. (3) Their convictions were so radical as to require courage to hold them. (4) The odds against the Pilgrims were heavy. (5) They well understood their hazards, but ventured to meet them. But in answer to questions we may show that (a) their courage was not obstinacy (b) they were as respectful to other men's convictions as could be expected; (c) their convictions made them as scrupulous in morality as in religion; (d) they were not wanting in liberality and progressiveness of thought. It is fitting that the nation should keep their memorial day. It were a shame if the Congregational churches should not. Our best memorial is to cherish their spirit and perpetuate their work.

The Woman's Board OF THE PACIFIC.

President, Miss Lucy M. Fay, 1312 Taylor Street, San Francisco.
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Two Pioneer Missionaries.

Harriet Atwood and Ann Hasseltine were born within a short distance of each other, one in Haverhill, and one in Bradford, Mass., both towns facing on the Merrimack. They were pupils together in Bradford Academy. The one was sedate and grave, the other ardent, gay and active. While yet in their youth, both became earnest, consecrated Christians. In the same month (February, 1812) Miss Atwood was married to Rev. Samuel Newell, and Miss Hasseltine to Rev. Adoniram Judson. These two young men, with their wives, sailed from Salem, Mass., for missionary work in India. These two young brides of seventy years ago were the pioneer female missionaries of this country, and their consecration and self-sacrifice have made the names of Harriet Newell and Ann Judson worthy of a place among the noblest heroines of our Christian faith.

It must be remembered that there was no Woman's Board at that time to sustain them with its gifts and its prayers; no mission stations already established to prepare the way for their work; no precedent by which to determine the character and methods of their labor. From "Heroines of the Missionary Enterprise," we learn some interesting facts concerning these consecrated women which are worth repeating:

Arriving at Calcutta, the missionaries were ordered by the East India Co. to leave the country immediately. Mr. and Mrs. Newell at once departed for the Isle of France, and when Mr. and Mrs. Judson followed, a few months later, they found that Harriet Newell, worn out by the fatigues and exposures of her long journeys, had sickened and died. "She fell, wounded by death, in the very vestibule of the sacred cause. Her memory belongs not to the body of men who sent her forth, but to the Church—to the cause of missions. With the torch of Truth in her hand, she led the way down into a valley of darkness, through which many have followed. Her work was short, her toil soon ended; but she fell, cheering by her dying words and her high example the missionaries of all coming time. She was the first, but not the only, martyr. Heathen lands are dotted over with the graves of fallen Christians; missionary women sleep on almost every shore. But Harriet Newell

was the first American missionary ever called to an eternal reward. While she slumbers in her grave her name is mentioned with affection by a missionary Church."

From the Isle of France, Mr. and Mrs. Judson went to Burmah, where they suffered much persecution on account of war between England and Burmah. Mr. Judson was imprisoned and most cruelly treated, on suspicion of his being a spy. Then began Mrs. Judson's martyrdom. She was refused permission to see her husband, but labored ceaselessly for his release, going from one member of the royal family to another. Her husband was moved from prison to prison, compelled to walk over rough roads in chains, but was at last released in order that he might act as interpreter at court.

In the meantime, Ann Judson had been a ministering angel to many souls. Her daily walk was from the prison to the palace. To one place she went to whisper words of kindness, to wipe away the tears of sorrow, to apply healing balm to both body and spirit; the other place she visited to plead and argue with a proud court and a tyrannical monarch. She risked her own life at every trial, but ceased not her perilous work till God crowned her labors with success; till the court relented and the prisoners were at liberty.

The English nation owes her a debt of gratitude, for to her is ascribed, under God, the credit of having prepared the Burmese Empire to seek terms of reconciliation and peace. Worned with continued anxiety, after the close of the war, Ann Judson was prostrated by severe sickness, and for some time reason deserted her. Absent from her husband, and dependent on the cold mercy of heathen women, she was, indeed, an object of pity. Shortly after she was seized with the fatal fever which terminated her existence. At the time of her death her husband was absent from home, and returned, not to hear her voice, but to weep over her grave. A marble slab, presented by the ladies of America, marks the spot, and points it out to every stranger.

On the record of American missions we find the name of no lady who endured so much, who sacrificed so much, who accomplished so much. A part of the inscription on this slab is as follows: "She arrived with her husband at Burmah, in July 1813, and there commenced those missionary toils which she sustained with such Christian fortitude, decision and perseverance, amid scenes of civil commotion and personal affliction as won for her universal respect and affection. She died in Burmah, Oct. 24, 1826."

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, December 7th.

Grants of books were made to the value of \$14,100, largely for distribution in the United States, but including 10,200 New Testaments in Spanish, consigned to the Mexican Agency. During the month of November, 23,271 volumes of the Scriptures, of the value of \$7,494.71, were sent to colporteurs acting for the Society in twenty States.

There are now 161 colporteurs in the service of the Society. Two Bible societies, one in Nebraska, the other in Texas, were recognized as auxiliaries.

A letter was presented from the Rev. L. H. Gulick, dated October 18th, in which he states that James H. Taft, Esq., one of the members of the Board of Managers, having spent a week in Shanghai, had gone northward. Communications were presented from Mr. Prince, of St. Petersburg, and from Rev. I. G. Bliss, Dr. Bliss, under the advice of the Board, had gone to Russia, hoping that, through the influence of Mr. Prince and himself, certain serious obstacles to the progress of Bible distribution in the Caucasus might be removed by the Government.

An interesting letter was reported from Rev. H. Bingham, of Honolulu, containing a gift of \$200 from friends of the Society in the Pacific, to be applied to a reduction of the cost of the new edition of the Gilbert Islands New Testament.

The total receipts for November were \$29,745.17. The issues were 143,761 copies, being a larger number than had been issued before during any single month in more than eighteen years.

The Czar of Russia has revoked the privilege, given to the Lutherans of the Baltic provinces by his father, of bringing up their children in their own faith, when married to a Russian subject of the Greek faith.

Communications.

Rome—Old and New.

BY REV. CHAS. A. SAVAGE.

DEAR PACIFIC: I remember in my early school-boy days to have written an oration on "The Decline of Pagan Philosophy." As I look at the heading of this letter, it seems hardly less ambitious than the subject of that juvenile production.

Who has not dreamed of being in Rome? At one time and another, I have been all around the Eternal City, but never set foot within it until two days ago.

And now that I am really here, I must confess to being greatly bewildered. I read Paul's great Epistle, and when I find it addressed "To all that be in Rome, beloved of God," it does not seem to be mine any more than when I am in Berkeley. I sit under the gigantic dome of St. Peter's and read the epistles of the chief apostle, and somehow the Galilean fisherman does not seem at home amid those superb surroundings.

From the window of my "pension" in the modern Via Nazionale, I do not hear the tramp of Roman legions, but the rattle of street cars and the crack of cab-drivers' whips. I climb the Capitoline Hill and there is no temple of Jupiter Tonans—though, to be sure, his thunder-bolts were rolling around his head in a very lively manner the first time I invaded his dominions.

I do not find anything that seems like the golden palace of Nero; the Pantheon, once dedicated to all the gods, is now devoted to only one, and she the Virgin Mary; there are no gladiatorial shows in the Coliseum, and all the old divinities have forsaken their pedestals, or else grace the museums. So I cannot make it seem natural here in Rome.

None the less I am bewildered when I sit down and try to think. What shall I think of when I say to myself, "At last I am in Rome"? I know I am in Italy; that yonder are the Apennines; near by is the broad Campagna; to the westward lies the blue Mediterranean, and overhead arches the bluest of skies. So I conclude that it is not a dream, but that I am really in the city which I have so longed to see. But to what age of the world shall I transport myself so as to be at home amid my surroundings? Rome—why, it is the city of Romulus. He built his little city over there on the Palatine, while the Sabines lived on the Quirinal, only a few hundred yards from my window. Then there was the period of the kings—the proud old Tarquins—there is a myth—about them. I cannot transport myself to their time, even when I look at the old Cloaca Maxima, which they built over 2,500 years ago, to drain the swampy site of the Forum yet to be.

The Republic came next. Rome was in her glory then: the days of Appian Claudius and Crassus, and Cato and Cicero. That was the Rome of my school-boy imagination—that and the one of the powerful Caesars, Julius, Augustus, Tiberius.

Rome was great then; but all her magnificence only covered up the worm that was gnawing at her heart. Power brought wealth, and luxury, extravagance; licentiousness followed, till the great fabric fell, and the enemies that conquered it were not the Goth and the Hun and the Vandal, but its own vices and pleasures.

It was a long time that Rome was submerged beneath the flood of barbarians, and when she became famous again it was as a spiritual power. Christians were no longer despised and persecuted. They were no longer compelled to fight with wild beasts in the Coliseum, but the very Coliseum was torn down to build Christian churches, and those old martyrs were revered as saints. Nay, even they were not allowed to rest in their graves in the Catacombs, when at last they had escaped from their persecutors, but their bones were taken out by cart-loads to be re-buried beneath the altars of churches. It is said that twenty-eight wagon-loads of these sacred relics were deposited beneath the altar of the Pantheon, when in 609 Pope Boniface consecrated it as a church.

They were carried all over France and Germany, and curious travellers will see to-day among the sacred things of the northern cathedrals, skulls and finger and ankle bones of these same martyrs, or what claim to be such, revered as priceless relics.

It is as the seat of the papal hierarchy that we oftenest think of medieval Rome. We think of the Clements, and the Innocents, and the Leos, and the great Hildebrand. Their power was scarcely less than that of the Imperial Caesars. In fact it was often greater and more arbitrary, for men felt their grip to be eternal, since they held the keys of heaven and hell. But there came a time when the great Pontifex Maximus woke up to the fact that he was no longer supreme on earth, even if he did still hold Peter's keys. Just like all his 255 predecessors in the papal chair, he must die, and because the head of the Church could not stoop to ask "permesso" of the usurping temporal power to be buried in Rome, the last earthly resting place of Pius Nonno had to be outside the sacred city.

All these visions jostle together in a man's mind the first time he finds himself in Rome. Each one claims the precedence, and says to him, "I am the city that you came to see," while

in the midst of all, he finds a modern Italian city of narrow streets, and beggars, and macaroni, and mosaic jewelry.

It takes a long time to become acquainted with Rome, but one may "do" it in a fortnight. His time is naturally divided among the treasures of ancient and medieval art. In itself modern Rome has very little to show. She is proud of her ruined Coliseum and Forum and Imperial Baths and Palaces. She is proud of St. Peter's, and of the countless treasures of the world's master painters and sculptors. But it is all of a by-gone age. St. Peter's is new, to be sure, when compared with the Pantheon, but it is more than 300 years since Michael Angelo suspended the rival of the Pantheon dome in mid-air and painted it with a gels.

Before coming here, a foreigner hears very little about the churches in Rome, except the great cathedral, but there are said to be as many churches as there are days in a year. Whether these average 100 long-robed ecclesiastics for each church, I do not know, but they swarm the streets in their long gowns of red and black and blue and gray and white; some bare-headed, some shod with sandals, some with ropes tied around their waists. I have been struck with the large proportion of young men among them. Doubtless, however, their smooth shaven faces make them seem younger than they really are.

The occurrence of two holy-days, All Saints and All Souls—evidently far more sacred than Sunday—have told us something of the state of religion in Rome. All business was suspended, the churches were thronged, the confessionals were well patronized, and the bronze toe of the statue of St. Peter in the great cathedral received far more kisses than on other days. That same bronze toe is nearly half worn away by the kisses it has received during these last 1,500 years, and a Protestant eye fails to see how the adoration paid to it differs essentially from that which that same bronze statue received when (as is supposed) it did service as an image of Jupiter.

One cannot describe St. Peter's. It covers ground enough for a New England farm, and is marvelously rich in marbles and mosaics and frescoes. But its statues are of Titanic proportions, and much of the carving is grotesque and unpleasing. The dome, which is very striking from the interior, is nowhere seen to the best advantage from the outside, it being partially hidden by the projecting facade. One sees many things to criticize in the building, but in spite of all, it is the grandest church in Christendom—the world's cathedral.

I see that I am returning again and again to St. Peter's in my letter, just as the traveller does in wandering about Rome; but there are many other churches that deserve attention. In beauty, St. Peter's does not compare with the exquisite church of St. Paul's, outside the city; nor in historic interest with old John of Lateran. Then there is old San Clemente, on the site of Clement's house, where three churches have been built, one above another, as the accumulating debris of centuries has covered each in turn; St. Padentia, built over the house of the Senator Padens, Paul's friend, and as some suppose, his half-brother; San Pietro in Vinculi, where Michael Angelo has left his sublime conception of Moses; San Maria Sopra Minerva, where the pure and lovely mother of Jesus has taken the place of the goddess with the helmet and shield—it is better so; and the Pantheon, where the the Psalms of David and hymns of devout Christian sentiment have taken the place of incense burning to Apollo and Venus, and Juno and Jove. There is superstition mixed with it all, to be sure, but I believe there is a great deal of purer worship there too, than that of the olden time.

One day at the Lateran, I visited the Scala Santa. If we may believe tradition, it is the very staircase up which Jesus went to Pilate's judgment hall. At all events, it was brought from Jerusalem to Rome by Helena, the mother of Constantine, more than 1500 years ago, and a great deal of merit is supposed to accrue to one who ascends it on his knees. No foot is allowed to be placed upon it, and the original marble is so much worn away by the knees of devout climbers that the steps are now covered with wood. It was on this very staircase that the great Reformation was born. Like so many others, both before and since, Luther was toiling up those marble stairs, stopping on each one to pray, when he heard the words, as if spoken from heaven, "The just shall live by faith." He did not finish his wearisome journey, but got up and walked down the stairs on his feet. That poor beggar, and much more, that monk, whom I saw going up those stairs just as Luther did, ought to have listened to those same words, but they did not. No words could be plainer, and no promise more precious; but the church of Rome forgets it to-day just as it did in Luther's time.

Every one who visits Rome goes to see the Catacombs. It almost surpasses belief to think of there being 330 miles of these underground passages that honey-comb the soil underneath the Campagna, but so the authorities tell us. We visited those called by the name of St. Calixtus, and saw with a great deal of interest the inscriptions that told us of the faith and hope and devotion of the early Christian martyrs. Here they lay concealed in times of persecution, and here they were buried when the Mas-

ter called. But it cannot be true, as is sometimes supposed, that the Catacombs were used exclusively by the early Christians. These 330 miles of narrow passage-ways, lined on both sides with niches for tombs one above another, four or five in a tier, would have held far more than the number of the early Christians. They must have been the common burial places of that early time, and the persecuted Christians often had their "dwelling places among the tombs."

There are other old burial places which I have seen that have interested me very much. They are called "Columbaria," and are places where the urns were deposited which held the ashes of bodies that were burned. I went into some the other day that have been recently excavated. They were underground cellars, the four walls of which were filled with pigeon-holes in which the funeral urns were placed. Then underneath these was a small marble slab, giving the name and age of the one who was gone. One of the Columbaria seems to be that of Caesar's household, and dates back to the time of Augustus. In the Epistle to the Philippians, Paul speaks of "the saints which be of Caesar's household," and it is interesting to read on slabs of marble in this very columbarium, the names of Tryphena, and Tryphosa, and Claudia, and Onesimus. Of course one does not know that these jars contain the ashes of Paul's early companions, but the coincidence is worthy of a thought.

I have been glad to learn of a good deal of Christian work being done here in Rome, by Father Gavazzi and other Italian Protestants, as well as by English, Scotch and American missionaries of various denominations. There are several Protestant churches now inside the walls, and the modern Italian government is comparatively liberal towards them; but the "woman in scarlet" is still a mighty power. Still her spirit is the same as of old, and nothing is lacking but the opportunity, which, God grant, she may never have again. The old Gospel is what old Rome needs, that she may indeed become new with a new life and a new power from above.

Rome, November, 1882.

NEW YORK, December 18th.—The amount of construction work on the Northern Pacific Railroad for the year 1882 is stated by Vice President Oakes as follows: Three hundred and twenty miles in Yellowstone Valley, 25 miles on the Wisconsin division, and 125 miles on the valley of Clark's Fork of the Columbia, in Idaho and Montana, making in all 470 miles. In addition to these there have been 200 miles of grades. The gap between the two ends of the track in Montana is now 280 miles, nearly all being in the old settled portion of the Territory, between Bozeman and Missoula. The total mileage of the finished main line now operated by the company is 1,546. So far advanced is the work of the uncompleted section that the opening of the entire line to the Pacific Coast is regarded as certain to take place next summer.

A genuine Raphael has arrived in this country, and is to be on exhibition in the Museum of Art, in N. Y. city, where a niche of brick and iron is building for its reception. Raphael painted this picture somewhere between the years 1516 and 1518. America had been discovered about twenty-five years. It is the Madonna of the Candelabra, and is counted one of the great masterpieces of the master. It is painted on a nearly round wooden panel, bound by a barrel hoop. The price asked for it is said to be \$200,000. General Cesnola, Superintendent of the Museum, will do his best to secure it permanently as the chief treasure of the gallery of painting.—*Christian Register*.

One of the passengers on the Monterey express Saturday was Jose de Maria Amador, who, it is claimed, is over 106 years of age. He got on the cars at Watsonville and rode to Gilroy. The centenarian was accompanied by his great-granddaughter. Neither could speak in English, but conversed freely in Spanish. Don Jose stated that he was born in the Mission of San Francisco in 1776, six years after the first landing at Monterey, and has only resided in two houses—one in this city and the other in Watsonville—since his birth. His mind is apparently active, and with the aid of a stick can walk on level ground, but cannot step up and down without the aid of assistance. He is about five feet eight inches in height, and weighs about 100 pounds. His hair and beard is iron-gray, and his cheek-bones prominent, with the dark skin drawn closely over the bones.

It has been remarked that the American people have seldom had a year of more general prosperity than the present, which rendered Thanksgiving on the appointed day peculiarly appropriate. In proof of this, the Chief of the Bureau of Statistics estimates the cereal crop, including corn, wheat, oats, barley, rye and buckwheat, to be 2,867,000,000 bushels, the cotton crop 6,500,000 bales, the mineral product, including coal, silver, gold and iron, in the order of value, \$151,000,000, the petroleum product, 28,000,000 barrels, and the number of railroad constructed, 9,170. Few countries on the face of the globe could make a showing like this.

They say that I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—younger than I ever was before.—*Guthrie*.

There are 84 Sabbath-schools in Syria, with 3,794 pupils.

There have been destructive floods along the Rhine, the river having risen higher than at any time in the century.

The statement that \$2,000,000 worth of alcoholic drinks is daily used in this country, is said to be based on careful calculations.

The Signal Service station on Pike's Peak is 14,000 feet above sea level, and is constructed of granite laid in cement, to resist the furious storms.

Three deeds of the Indian Chief Quachiatie, dating back to 1639, and conveying large tracts of lands in Plymouth to the Pilgrim Fathers, have lately been found in Massachusetts.

Dr. Holland once said that "the greatest blessing that a young man can enjoy is poverty." And the greatest task in this world is to convince you men that the Doctor spoke the truth.

Dr. Maclay, of the Methodist mission in Japan, states that the cholera which ravaged the country during the summer and autumn, by which 20,000 persons died, has almost totally disappeared.

Captain John Ericson is still living in New York, a hale, hearty old man, in his eightieth year. It is twenty years since his little *Monitor* revolutionized the navies of the world by its attack on the *Merrimac*.

The toothpick boot is going out of fashion, 'tis said. But the broad, easy, swinging boot worn by vigorous men of about fifty, with marriageable daughters, will never go out of fashion, young men, never. Keep out of its reach.—*New Haven Register*.

A real estate dealer advertises in a Dakota newspaper: "I can be found at the Gold Mine, playing 'freeze-out,' at Mitchell's Exchange, betting on the age of 'old hosses' with Brown, or at my residence on Oak street, perusing the Scriptures."—*N. Y. Sun*.

An Arizona man stops people on the highway and asks them to contribute to an orphan asylum; and he looks so mad about it that all travelers shoo him out, without asking where the asylum is or how much it needs.—*Detroit Free Press*.

A wee boy beset his mother to talk to him, and say something funny. "How can I?" she asked. "Don't you see how busy I am baking those pies?" "Well, you might say, 'Charlie, won't you have a pie?' That would be funny for you."

The kingdom of the Netherlands is to have its first international exhibition next year, at Amsterdam, continuing from May 1st to October 1st. American art and industry and invention will be sure to be represented there.

A silver coin about 1,400 years old has been found at Brunn in Moravia, Austria. It had on one side the likeness of Attila, king of the Huns, with the inscription, "Attila Rex," and on the other the outlines of a fortified place.

The Burmans are beginning to show increased interest in Christianity. Though the Baptist missionaries in Burmah began their labors among them, they only number about 1,500 converts, while there are 81,899 church members among the Karens.

Mrs. John Jacob Astor, of N. Y. city, sends every New Year, through the Children's Aid Society, a party of 100 homeless boys to the West, at an expense of about \$1,500. She has thus sent 913 boys to good homes in the West and South at an expense of \$13,157.

The New York Central Railroad reports to the Comptroller that it has paid a dividend of eight per cent. on its capital of \$89,244,100. The New York and Harlem Railroad has paid a dividend of ten per cent. on its capital of \$9,450,000.

It has long been known that grapes were not necessary in the manufacture of wine, and now preserves and jams of all kinds are made without the aid of fruit. Turnips answer for the fruit, the flavoring matter is extracted from coal tar, and the common sugar used is the only honest ingredient.

M. Dolphus, a wealthy cotton merchant, and his wife have celebrated their diamond wedding, or the 75th anniversary of their marriage, in Paris. They have 146 children, grand, great, and great-great grandchildren, and 92 husbands and wives of their descendants attended the wedding.

The Baldwin Locomotive Works of Philadelphia completed, November 23, the semi-centennial anniversary of their first locomotive. Since then they have constructed 6,477, and are now building ten a week. Their works occupy nine acres, and they employ from 2,600 to 3,000 men.

John Folmer, a twelve-year-old sheepherder, in Yolo county, had an unpleasant encounter with a bear last week. Bruin ran the little fellow down, and tore most of the clothing from his body. The boy, seeing that he could not escape, fired five shots from a revolver into the animal, which became frightened, and ran away.

New Haven, Conn., December 12th.—The report of the National Sunday-school Union and Tract Society, which recently met at the First Episcopal church, showed the Union had, since its organization, helped about forty thousand Sunday-schools at an expense of \$475,000. During the past year 774 schools were helped.

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an acute semicircular run along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furrowed tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; feeble pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

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Miscellany

MR. MOODY ON THE HOLY GHOST.

Mr. Moody uses these timely words:
A great many persons, though they possess a measure of the Holy Spirit, give no special outward sign of the fact. Although they have spiritual life, they have it not in abundance. The Spirit does not rest upon them for service, at least so far as having real power is concerned. And many will not have an "abundant entrance" into heaven, nor have they any stars in their crown, because they are content to know that they have received spiritual life. Instead of earnestly seeking for divine power, that they may be qualified for efficient service in God's vineyard, their language is: "I have been to Calvary and got life, and that's enough." There is a difference between what Jesus did for us on the cross and what the Holy Ghost does for us.

Next to Jesus Christ himself, the best possible gift believers can have is the Holy Spirit dwelling in them for service. But this is given only to such as seek it with all their hearts. It is not given to the proud or selfish person. Only when we are willing to be thoroughly dead to the world will this blessed gift be bestowed upon us. And no man should attempt to preach the Gospel without being anointed from above. Lacking the Holy Ghost, his words will be as a tinkling cymbal and sounding brass. Even Christ himself did not undertake the great work of preaching until the Holy Ghost descended upon him for this special service.

"Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christians need a surplus of this living water. They should have it in such abundance as to constantly flow from them and bless others. It is the privilege of every child of God to be an artesian well, the water of life constantly bubbling up and streaming from him.

When I was in Chicago holding meetings, a minister arose on the platform, and remarked that he had been wondering how it might be told who were hungry for Christ, and added: "Suppose a boy should come here with an empty bucket; no one would ask him for water, and it would not be known who was thirsty. But if he should bring in a pailful of good, fresh water, you would find out the thirsty ones very soon. Some of us ministers, I fear," he continued, "have been carrying around empty buckets, and the people who want to drink do not come to us because we have no water to give them."

If I should ask every professor of religion in the house to take his Bible and go to an inquirer after salvation, and tell him just how to find God, many would ask to be excused. Some would be compelled to admit that they had never done such a thing in their lives and did not know how. And if I should ask them how long they had been Christians, some would say twenty years! What! Twenty years a Christian, and can't lead a soul to Christ? If Christians can't wield the sword of the Spirit, what are they good for? A man full of the Holy Ghost and the Word of God cannot help leading souls to Jesus.

Before Jesus ascended to Heaven, he commanded the disciples to tarry at Jerusalem until they were endued with power from on high. They might have said, "Lord, are you not mistaken? Did you not breathe on us the Holy Ghost some time ago?" Yes, he had done this. But still they were to tarry until they received a more high anointing—the special promise of the Father—the endowment of such power as they did not receive in conversion, or had not thus far received since their conversion. When we have this power, we often do more for God in one day than we did before in five years. Oh, see the glorious result of the disciples obeying the command of Christ, and patiently waiting and praying for this Divine anointing! What a mighty revival of religion followed! And do you ask how long that revival lasted? Why, more than eighteen hundred years! The world still feels the effect of that tarrying at Jerusalem by the disciples of the Lord.

Many Christians know very little about the Holy Spirit. It would be a good thing if ministers would ask persons desiring to join the church, "Have you received the Holy Ghost since you have believed?" Some might ask, "Is not this great blessing of the fullness of the Spirit for ministers only?" No. It is for all God's people. The mother needs this same blessing to do her duty toward her children, as much as the minister needs it to preach. The command to all is, "Be filled with the Spirit." All need the power of the Holy Ghost. We sometimes hear people talk about being satisfied with the crumbs that fall from the Master's table. Oh, my friends, let us go for the whole loaf!

When I was in England, and gave a Bible-reading on the Holy Spirit, I saw a minister bury his face in his hands. I did not know what it meant, and noticed that the man did not return to the meetings for several days. Afterward, in relating his experience, this preacher remarked that on hearing that preaching, he was so deeply impressed with his need of the fullness of the Spirit that he resolved to tarry at home in consecration and wrestling prayer until he had received it. And, on returning to the meetings, he told the people, with great rejoicing, of the new and blessed experience he had received. There was a new glow in his countenance. Every one could see that a marvelous change had taken place in him. Before this, that minister's church was hardly half full; now it is crowded. And he received so many invitations to preach elsewhere, so that soon he could not respond to nearly all these calls. He at once became the

means of leading scores and hundreds of souls to Christ. And thus he is continuing to this day, all as the result of this special anointing from on high.

Oh, we make a great mistake if we do not wait on God until the Holy Ghost comes upon us in mighty power—until we receive this special endowment and anction, which is the fulfillment of the promise of the Father to the Church.

"We must not only be converted, we must become as little children."

"Not fitfulness, but faithfulness is the word in all Christian service."

Never forget that the end of a sermon is the salvation of the people.—McCheyne.

Salvation! Let the echo fly

The spacious world around,

Till all the armies of the sky

Conspire to raise the sound!

"Faith is that act by which one person, a sinner, commits himself to another person, a Saviour."

"Every one is responsible not only for what he attempts, but for what he might attempt, for God."

Said a man who was always giving: "I feel that I am but God's steward. I am afraid to die rich."

"I may sometimes tremble on the rock, but, blessed be the Lord, the rock never trembles under me."

Give thy daily life for others and die to all else, and thou shalt prove, indeed, what it is to have a passion for souls.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do.

"It is never safe to look upon this hour as any other than the hour of final, irrevocable judgment concerning yourself, your character and your modes of conduct."

A thief, coming to rob a house, said, "I dare not, there is a light in it." God grant that we may have the light of grace burning in our hearts as the best preservative against our spiritual enemies.—Rowland Hill.

Work for souls is the grandest ever committed to man. To have a share in shaping immortal souls, which are to live on unceasingly in happiness or misery! Can we afford to trifle with straws in this work?

My soul shall make her boast in the Lord, the humble shall hear thereof, and be glad.

O praise the Lord with me, and let us magnify his name together.

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.

Mr. Wesley, when eighty-seven, wrote: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the Kingdom of Heaven on earth."

Hail! my ever blessed Jesus,
Only Thee I wish to sing;
To my soul Thy name is precious,
Thou my Prophet, Priest and King.

Oh, what mercy flows from heaven!
Oh, what joy and happiness!
Love I much? I'm much forgiven;
I'm a miracle of grace.

Put your whole heart into whatever you do for the best of Masters—the Lord Jesus Christ. There is a fine text in 2 Chron. xxxi: 21: "In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

"Mary, is not the love of God wonderful?" "No, massa, no! I cannot think it wonderful, 'cause it just like him!" We cannot ask anything too great for God to do; and I do not think we can expect too much from him. It was just like God to give us Jesus, and it was just like Jesus to come and die for us.

"Stand up for Jesus," 'mid earth's rude commotion,
Periling comfort, joy and worldly ease;
Stand like the storm-washed Pharos by the ocean,
Guiding the mariner to realms of peace.

"Stand up for Jesus," though his foes surround thee
And seek to dim the lustre of his name;
Oh! let his light and love beam all around thee.
A pure, a radiant and a quenchless flame.

A TRUTH.—It was like the song of some wonderful bird, and it made the air shine after the sound had died away; and yet it was just the remark of a brave young man who walked past me one day, arm-in-arm with a companion: "Depend upon it, Tom, St. Edmund of Canterbury was right when he said to somebody, 'Work as though you would live forever; live as though you would die to-day.'"

Haste on your Gospel mission;
Proclaim our peace with God;
Bear your divinely message
Of pardon through the blood.

The angels faint would join you
In such a work as this;
The saints, all sinless, watch you
Within their homes of bliss.

Work, work while days roll onward;
Now is the saving time;
Eternity's long ages
Shall call the work sublime.

And soon your work Jehovah
Shall joy to call his own,
And crown you with the glory
Wherever he crowns his Son.

"How kindly has God thwarted me in every instance where I sought to enslave myself. I will learn at last to glory in disappointments."—McCheyne.

"A man is drowning! He fell off the pier-head into the sea, and look! you can see his head just above the waves? There, he has caught hold of the rope those men have thrown to him. Now he has it! No, he has missed it! Ah! that huge wave has carried him further out. Nothing can save him now. Oh, if he had but caught the rope when he was so near it!"

"And he so near being saved," says one honest fellow, dashing a tear from his eye, "why, the rope nearly touched his head!" Ay, that made it all the worse. To think of being drowned after all, when he was almost saved!

Almost saved! Do you not hear that cry from another world? "I was once very near being saved; I had almost made up my mind to accept Christ, but did not do it, and now it is too late! Lost! Lost! and forever. Oh, if I might go back to earth again, and hear once more of Jesus! Oh! that I had come to him then!"

The Ojai Valley.

The transit of Venus was seen most perfectly in the Ojai Valley; not a cloud was in the sky, and no vestige of fog obscured the vision. Like the head of a pin was Venus on the face of the sun, but so distinct that there could be no doubting the fact that it really was there. The last week or two in the Ojai has been remarkably beautiful. There were early frosts this year, which turned the leaves of the eucalyptus and white oak trees to many bright colors—not equal to the far famed of New England, but bright and pretty enough to call forth the remark, from one who had seen the Ojai in every season of the year, that "it never had looked lovelier." Maybe even the "oldest inhabitant" would say so too. In winter the bright green which the early rains have brought forth contrasts with the snow on the mountain-top; this is strange and beautiful. In spring the freshness of the grain-fields and the dainty coloring of the peach blossoms inspire new life in every one who sees them; but to a lover of the rich colorings of nature there is nothing more pleasing, restful and satisfying than the yellow tints of some of the trees, hung with light moss, or decked with tufts of mistletoe, the dark green of the live-oak trees and the olive-brown tints of the mountains. It is indeed a lovely valley.—Santa Barbara Press.

Our New West.

Some years ago the country between the Missouri river and the Rocky mountains was regarded as a desert; at best fit for nothing but grazing purposes. These plains cover an enormous extent of country, and there is now reason to believe that in the course of the next twenty-five years the greater part of it will become arable land, which will grow magnificent crops. There are three agencies at work effecting this change. One of these is irrigation. The streams which issue from the melted snows of the Rocky mountains are being carefully utilized to irrigate large sections of land east of the foothills. As is well known, the Mormons have converted the Salt Lake valley into a perfect garden. Before they set up irrigating ditches Utah was in appearance the most unpromising portion of the earth's surface for the growth of agricultural products, but water applied to these sage-brush deserts changes them as if by magic, and makes them wonderfully fruitful. Still another means of utilizing these grazing plains is found in the sinking of artesian wells. The water which reaches the surface by this means is gradually absorbed by the thirsty soil, and the desert blossoms like the rose. Many of these wells have already been opened, and in time there will be thousands of them, each the center of an almost recreated district of country. But the most potent influence at work is the steady extension of population west of the rainfall. As the country becomes settled and trees are planted, the rains become more frequent and heavier. It is believed, in time, even Denver will be subject to showers sufficiently frequent to convert the arid regions of its neighborhood into fruitful fields. Horace Greeley predicted that the time would come when these dry plains would become dotted with windmills, which will pump up the water out of the vast depths of the artesian wells. It is claimed that the building of railroads has a great deal to do in attracting the rain from eastern skies and watercourses.—Demorest's Monthly.

As was noticed in the New York Tribune, the life of the late Thurlow Weed almost spans the history of this country under its present Constitution. He was born before Washington died, and when Webster, Clay and Calhoun were making their reputations he had edited several country newspapers and fought in the battles of his country. He was older than Seward, or Lincoln, or Greeley, and when Clay, Webster and Calhoun were dead he had not entered upon the most important part of his career. He was alive when Napoleon's star appeared in the darkness of the French Revolution, and was already a young man when the Battle of Waterloo was fought. He lived and worked with three generations of public men. Most of the men who are now beginning to attract attention might have been his grandsons. Benjamin Franklin died seven years before Mr. Weed was born. The lives of these two journalists take the world back into the reign of Louis XIV and beyond the birth of Frederick the Great. Another such would very nearly reach the time of Shakespeare.—Ex.

The four largest European cities have together 8,283,000 inhabitants, London having 3,832,440; Paris, 2,225,000; Berlin, 1,222,000, and Vienna, 1,103,000. London has more inhabitants than all Switzerland, or the kingdom of Saxony.

FILLED WITH THE SPIRIT.—We must not be content to be only cleansed from sin; we must be filled with the Spirit. Oh! what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed are comprehended here! To attain it the Spirit maketh intercession in the soul, like a God wrestling with a God!—Fletcher.

"Made in the image of God." We cannot tell what it means. It is one of those vast thoughts of God we catch the trailing fringes of. It is one of those luminous heights of God's thought upward which we gaze, and they are summitless to us. But we are to think up toward them, and every day stretch in that direction.—H. W. Warren.

Lieut. Danenhower, the brave navigating officer of the unfortunate Arctic exploring ship Jeannette, who, from his experience, has a right to speak, says: "If I were in authority, the last place in the world in which I would invest money and human life would be beyond the Arctic Circle."

There is an anecdote of Boyle that he never pronounced the name of God without a preceptible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will pale our piety.—Rev. Dr. Washburn.

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Dec. 27, 1882.

TAKE NOTICE—LIBERAL OFFER.—We will send THE PACIFIC to any new subscriber from this date to January 1st, 1884, for \$2.50. Any person sending us \$7.50 with three new names, shall receive four copies of the PACIFIC for one year.

THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

An excellent letter from Rome, by our brother, Rev. Chas. A. Savage, will be found on the second page. We are glad to report that he is expected home and at his loved work again in Berkeley next month.

In another column will be found a letter from Hilo, H. I., giving an account of the death of Rev. Titus Coan. Few men ever lived who, like him, have welcomed over twelve thousand to church fellowship.

There was a marked reduction in the number of church notices in the papers issued last Sabbath. The Ministerial Union, at its last meeting, voted unanimously to discontinue Sunday-paper advertising. All our churches in this city and vicinity were not represented in that meeting, but we hope they will all fall into line and drop out of the Sunday list of church notices. There are better ways to make known our services. The Fourth Commandment is still in the Bible, which we love and have solemnly promised to make our rule of faith and practice.

We close our labors as editors and publishers for the year. We have gone the even tenor of our way through most of the months of the twelve that now are falling off into an oblivion, from which few will recall them. The country has prospered; the State has been enlarged and enriched. This city has seen no year, for a long time, so marked by buildings and other improvements. Money was never cheaper or more plentiful. Nearly all products and provisions have risen in value. Labor is in fair demand, and wages are good, and promptly paid. No land is more inviting than our own; few places are so good to live in, taken all in all. The year has had its flurries in affairs ecclesiastical, and civil and political, but none of them have done much permanent injury, if any. THE PACIFIC reviews the dying year with no little comfort and satisfaction, in spite of all there has been, and is, to lament. If we dwell on the right side of things it must be but for the hours only, while we hope and wait for the dawn, and the purpling East, and the flaming chariot of the sun. "Weeping may endure for a night," but, to the soul rightly modulated, adjusted, equilibrated, poised and inspired, "Joy cometh in the morning." So, while we drop a tear over the year's woes, in weakness, loss, sorrow and pain, we also unshrink our burden for a day, smooth out the wrinkles from our brow, and wish our readers all a Happy New Year.

The year dies. The volume that was new is old. THE PACIFIC, even here, on the theater of one of the latest of the world's high civilizations, counts its thirty-one complete years, and congratulates itself that it has lived so long and well in the midst of an environment, all of which it certainly did not create. When it looks at the amazing capitals, spacings, promises, and imposing arrays of names in the display columns and prospectuses of some of its Eastern contemporaries, it feels almost abashed; but it gets a little comfort from the reflection that, after all, ten persons, whose names are scarcely mentioned, will do nine-tenths of all the hard work actually done as the months go by, on each of those contemporaries. When we see the names paraded of distinguished characters whom we know to be already overworked, how can we help feeling sorry for such of them as have consented to "write something, when they could consistently with their present engagements." A good newspaper wants not so much the contributions of those who send what they can, at their leisure, as the constant work and steady input of men who do nothing else. Such "contributions" as come from leisure have their value, and are indispensable for variety's sake; but while they show in the make-up of a paper, they do relatively little toward the real making of the paper. This must come of the toil of its constant, persistent, and laborious writers, week in and week out. THE PACIFIC might frighten away some of its best contributors by any glaring display

of their names. They are not "legion," but it is grateful to them, and proud of them, and craves their co-operation still. As to the rest, THE PACIFIC wishes to make honorable mention of its constant and trustful advertisers; and to give to every helper its tribute for the steady and gratifying successes of 1882.

No Wine on New Year's Day.

We hope it is not necessary to suggest to any reader of THE PACIFIC not to offer wine to callers on New Year's Day. We were glad to hear from reports of calls on last New Year's Day that the fashion of giving wine was very much less observed than ever before. Coffee, tea or lemonade were used as very acceptable substitutes. We heartily commend the use of these as substitutes on New Year's and all other days. If we desired to moralize at length on this subject, we could speak of the numbers who have dated their downward career from the glass of wine taken at a New Year's call. A word to the wise is enough. Let no fair hand be extended to offer wine to any caller. Most heartily do we wish all our readers a very Happy New Year.

As things go, Christmas will have brought its pains, wearinesses, disappointments, accidents, and misfortunes; but, in spite of all these, its pleasures, gifts, recompenses, joys, satisfactions and rewards. It comes but once a year, and we are so glad for it, that it becomes a source of gladness that it comes no oftener. But why should we make merry and be glad? For the most, it is simply because they want a holiday of this sort, every twelvemonth, and it has become attached to the celebration of Christmas. Any other thought of Christmas is to them but the faded landscape of a summer morning, whose memory the frosted scenery of the day scarcely suggests, and that only by contrast. A few there are who carry distinct impressions of the season and scene the day calls back, and of the great import of the new life then entered into our poor humanity and its wondrous cradle-song. And some find in its hours such an "over-soul" of praise as almost to weight the enjoyment of their own thoughts, and spoil the festivities and mirth that fill street and house, and fling their banners on the air.

Over in the beautiful city on the other side of the bay there has been, and continues to be, a strife of tongues. One of the younger and very successful homoeopathic physicians of that city, since his return from a foreign tour, has abandoned the homoeopathic idea, and applied for admission into the circle of the "regulars," or "allopaths." Of course, this could not be without some commotion in the ranks of the medical profession of every school, nor without a public discussion. We have no sides to take in such a matter; content to allow every one who is ill to be treated according to his own notion. We wish merely to suggest that no doctor can ever again say a word about church quarrels, or the bitterness of the "odium theologicum." The zeal, the acrimony, the rancor of the physician, is an "example to us all."

The winter solstice came and went. There was no celebration here of Forefathers' day, by those who are the most fitting celebrants. Lacks and lapses unforeseen made hindrance. The day will keep, of course, but it doesn't quite keep itself in our thought as it should when we make no "fuss" over it and drop it out of our calendar, without a cheer, or a sigh. The too-dry weather, relieved by a few slight showers, promises to embarrass producers and encourage speculators. True, there is time enough yet for abundant rains, yet the farmers would rather have it come more evenly than is likely now. Thousands of acres have been sown the last few weeks on soils not sufficiently moistened to sprout the seed vigorously. A stunted growth at the start is hard to overcome. It is all very fine for holiday affairs, this spring-like weather, but tillers of the soil must not only "look out"; they must also look ahead by half-years, at the shortest.

It may please the readers of THE PACIFIC to learn that Miss Eliza D. Keith, who has been a frequent contributor to these columns, under the nom de plume of Erle Douglas, was awarded the first of the three prizes offered by Dr. McDonald for the best temperance stories. The first prize was twenty-five dollars. The judges were the Rev. C. D. Barrows, Rev. Robt. McKenzie, and Judge E. D. Sawyer. About twenty-seven manuscripts were submitted to them. The second prize, fifteen dollars, was won by Miss Jennie Fischer, the third, ten dollars, by Mrs. A. H. Cummings.

Said a distinguished speaker the other night, "No castle was ever firmly built on solid ground, until it had first been built in air." Was he not right? Must not every grand structure we rear begin with the imagination, and undergo conception, and be reared in the thought, and shaped in the brain, and dreamed of by night and talked of by day, painted for the eye and toyed with in model, long before it can take on proportions in matter and strike the senses as a perpetual joy? Our floating fancies, day-dreams, and air-castles may be the best or the worst things we can fashion—the worst, if we go no further and never get on with them into actual forms and world shapes; the best, if we can make all people see the need of them, and can get them into solid form and substance before the world's eye, with rounded dome and glittering spire. Build in air; freight with silver; behold in stone.

As to England and Egypt, it is quite evident now that the British are there to stay. Indeed, the troops cannot leave. No Englishman—no other foreigner; indeed, not even an American—would be safe in Egypt, were he nothing but a traveler, were the British troops all withdrawn. The Moslem world is all in a frenzy. Fanaticism is rife, and their blood is up. The fires, massacres, robberies and ravages at Alexandria would be repeated at Cairo, and through all the valley of the Nile, unless the reckless fury of the populace were under restraint by the presence of England's armed police. Obligated to stay in Egypt, England must live on that country, and compel the people to pay their dues of interest to all European creditors, as well as to its own. The task is a hard one. And still, if the fellahs would only toil cheerfully and industriously under English direction, all might pay their debts and get rich in ten years, so fertile is the soil, so fine the climate.

When Prof. Toy, a professor in a Southern Baptist seminary, being displaced there, was invited to the Divinity School in Cambridge, it was given as an illustration of the fact that that school is on a broader basis than other schools of the sort. But we learn that Prof. Toy has written a hand-book for children, published by the Unitarian S. S. Society, on the history of the religion of Israel, which makes the stories of the Bible largely legendary. It would seem that Dr. Ellis' view of the authority of Scripture is the one which is the more popular in the Unitarian body.

CHICAGO, Dec. 23.—General Sherman, being accused of having the "Presidential bee in his bonnet," was recently interviewed upon the subject, and thus declared himself: "You see I cannot be fool enough to decline what is not offered, but why do I want to turn from a prospect of rest and peace, at least for a period of years, to the delusion of four years in an office that is just hell; that's what it is, it is hell! What did General Harrison get out of it? Nothing but a month of misery. What did General Taylor get out of it? Twelve months of misery. What did Grant get out of it? Do I want to resign this competence Congress has bestowed on me for four years of hell? What did Hayes get out of the Presidency? What did Garfield? Take them all within your memory, nothing but worry, trouble and misunderstanding."

The style of this answer is Sherman's. He has his own plain way of putting things. This is another way of saying what Solomon said, "Vanity of vanities: all is vanity." And yet how many will do any and everything for political power, not because they unselfishly want to do good, but because they seek personal honor and position. But does it pay? Not according to this witness.

The Call reports a meeting of the members-elect of the Board of Education a week ago last Sunday night at the house of Superintendent-elect Moulder, in conjunction with the Freeholders' Committee on Education and other members of the Board. "The result arrived at, after a discussion, was that inspectors or examiners should be appointed by the Board of Education, their action subject to appeal to the Board; that the Board of Education should be elective, and that teachers' salaries should average about \$1,000 a year.

And this is the regard that charter-makers and the managers of our public schools have for the holy Sabbath. Had they met to pray for the guidance of Almighty God in their important work, it would be far better for them, for our schools, and for our city. What we need, above all else, in charter and schools and city, is men that fear God and keep his Commandments.

A layman, deeply impressed with the importance of the subject, has, at his own expense, sent to nearly 8,000 ministers of various denominations throughout the country, a copy of Mr. Scribner's book on the Holy Spirit. The title of this book is, "Prayer for the Holy Spirit." What might happen in our land if these ministers should all be incited to receive the great gift as well as to pray for it.

The New Charter.

BY HON. J. M. HAVEN.

[Read before the Congregational Club.]

Section 8 of Article XI of the Constitution of California authorizes any city containing a population of more than one hundred thousand inhabitants to frame a charter for its government, consistent with, and subject to the Constitution and laws of this State. Under the provisions of this section, a board of about fifteen freeholders was elected at the last general election in San Francisco, and is now engaged in preparing a charter for San Francisco, to be submitted to the qualified electors of this city, at a special election. If the charter prepared by this Board be ratified by a majority of the electors voting, it must be submitted to the Legislature of the State for its approval or rejection as a whole, without power of alteration or amendment, and if approved by a majority vote of the members elected to each house, it shall thereupon become the charter of this city and county. Such charter then becomes the organic law, and supersedes the existing charter of the city, and all Amendments thereto, and all special laws inconsistent with such charter can be made only at intervals of not less than two years, by proposals from the Board of Supervisors submitted to the qualified electors at a general or special election, and ratified by at least three-fifths of the qualified electors voting thereat, and then approved by the Legislature in the manner provided for the approval of the charter.

Prior to the adoption of our present State Constitution, the power to create municipal corporations, and limit their powers, was vested exclusively in the Legislature; and the agents who administered municipal affairs derived their powers from the Legislature.

The present Constitution provides that "corporations for municipal purposes shall not be created by special laws." (Sec. 6, Art. XI.) And it also provides that "Any county, city, town, or township may make and enforce within its limits, all such local, police, sanitary, and other regulations as are not in conflict with general laws." (Sec. 11, Art. XI.)

The great responsibility devolving upon a board entrusted with the creation of a new charter for this city is apparent: First, in view of the radical change made by the present State Constitution in the mode of creating a city charter. The Board of fifteen freeholders is invested with legislative powers *pro hoc vice*—the veto power being shared between the legislature and the voters of the city.

Second, in view of the largely increased scope of corporate power. Heretofore the powers of municipalities have been rigidly confined to the undoubted grant from the Legislature in the creating or enabling acts; and these powers were limited in their exercise to those matters of legislation only which pertain to the municipality, as distinguished from those matters in which the state at large has an interest in the enforcement of the laws within the municipality. The exclusive control of the Legislature over all matters not necessarily involved in the enforcement of municipal regulations, deprived the temperance people of Oakland of a hardly won victory. Our Supreme Court held in the case of *Ex parte Wall*, (48 Cal. 313), that "the power to make laws, conferred by the Constitution on the Legislature, cannot be delegated by the Legislature to the people of the State, or to any portion of the people." * * * The Legislature cannot transfer to others the responsibility of deciding what legislation is expedient and proper, with reference either to present conditions or future contingencies.

Under our present Constitution, the reasoning of that case is wholly inapplicable. The Constitution places in the hands of the people of each municipality the power to determine directly, and without the intervention of the Legislature (except in the approval of the respective charters of large cities), what shall be their police laws and regulations, which include laws concerning health, comfort, convenience, good order, morals, and general welfare of the inhabitants. Our Supreme Court have in several cases so interpreted the present Constitution. In the case of *W. F. Stuart on Habeas Corpus*, decided Sept. 4, 1882, the petitioner was convicted of violation of an ordinance of San Francisco which regulates and fixes the amount to be paid for licenses for selling liquors in less quantities than a quart. This ordinance was passed since the present Constitution went into effect. The Court held that "ample authority to enact this order is found in the eleventh section of Article XI of the Constitution," and resort need not be had to legislative authority.

Third, in view of the greater difficulty in securing needed amendments to the organic law. While there was, manifestly, under the former system, too great facility in securing legislative tinkering with our local affairs, there was, on the other hand, an equal facility in undoing harmful legislation. Under our present Constitution amendments to our municipal organic law can be secured only at lengthy intervals and with no little circumlocution and expense.

While it does not affect the responsibility of the Board of Freeholders, nevertheless the consideration that the adoption of any new code of law, municipal as well as State, will open for judicial determination a great number of new and intricate legal and constitutional questions, is not a cheerful one for the taxpayer.

To what extent legislation relating to the comfort, health, convenience, good order, morals and general welfare of the inhabitants, comprehensively styled "Police Laws or Regulations," shall be forecast and marked out in the charter itself, or left, under proper sanctions, to the Board of Supervisors, is not readily determined. An ideal charter would close every dram shop, and other places of unnecessary business on the Sabbath day; would drive harlotry beyond the corporate limits, and would protect the young from underground hells. But an ideal charter would share the fate of the State Prohibition ticket. If the Christian voters of San Francisco ask for too much, they will get nothing. If, on the other hand, all movements toward reform and Christian civilization in city government are left to be inaugurated and consummated by future Boards of Supervisors, who will probably owe their election to constituents opposed to such reforms, where the hope of ultimate achievement? I offer the following practical suggestions:

First. The charter should emphasize the duty of the Supervisors to pass such ordinances as will ensure the good order of the city, promote good morals, and provide for the health, comfort, convenience and general welfare of the inhabitants.

Second. The minimum sum for license to sell intoxicating liquors should be placed by the charter so high as to virtually close the hundreds, if not thousands, of bars and "doggeries" abounding not only in the ear of corner groceries, but sandwiched in between the humble dwellings of our poorer classes. It is in these multitudinous drinking-places, so convenient, so humble, so cheap, that the great mass of laborers spend their scant earnings for most villainous compounds. In these, also, the boys and girls are converted into hoodlums, and graduate into criminals. As it is impossible in San Francisco to prohibit the sale of intoxicants, let it be made a monopoly, a respectable business, to be respectively conducted in respectable places, by respectable men!

The poor laborers will not rush from their daily toil for these gilded palaces; the boys and girls will not loiter around them to tattle. The alarming prevalence of youthful criminality in our cities is directly traceable to the omnipresent "doggeries." A visit to those portions of this city which are crowded with the tenements of the poorer class, will reveal the sad fact, that as soon as babes are out of arms they are turned upon the streets to find their amusement, and spend the day running in and out, and playing around the doors of low drinking-places, and family groceries where liquors are sold, and where the little ones are constantly within ear-shot of the most disgusting obscenity and profanity. In some blocks a score of these low places may be found. Is it any wonder that statistics show that nine-tenths of the criminal class become ripe in crime under eighteen years of age? Is it any wonder that on almost any Monday morning two to six boys under eighteen may be found in the Police Court "dock"?

Third. It is a question worthy of serious consideration, whether now is not the time for the people of San Francisco to make an intelligent and thorough attempt to reduce the stream of criminal lawlessness, by the cutting off, in some measure, its affluents. If prevention is better than cure, why should not some of the people's money, which is now so profusely wasted in the punishment of crime and sustentation of criminals, be judiciously expended in turning the activity of neglected childhood into the ways of industry, and cleanliness, and restraint, by means of kindergarten schools? I believe that the undeveloped power of these kindergartens to head off the constantly increasing recruits for the House of Correction and jail, is entirely unknown and overlooked. The scope of this paper will not allow any extended discussion of the character of these schools. Suffice it to say, that for the vast army of little vagrants which swarms through the crowded portions of the city, the kindergarten furnishes the only means by which the universal instinct of play in children may be utilized for their well-being instead of their moral destruction.

Why should not the city take such schools under its fostering care? It may not be wise to make them city schools, and so place them under political control, but the municipality should, in some way, mother these little street vagrants. Their instincts should be humanized and elevated, and some culture secured through kindergarten instruction, before it is forever too late. This duty has its sanction from consideration of the wisest economy, no less than in the moral welfare of the ever-rising generation.

Rev. J. P. Rich preached Sabbath before last at San Lorenzo on the words of Agrippa: "Almost thou persuadest me to be a Christian." At night, Rev. F. J. Culver delivered a most excellent temperance lecture, which has been very highly spoken of.

The Gazette reports that a social held by the ladies of the Martinez church last week "was all that could be desired both socially and financially, the result of which was some fifty-five dollars clear, to be applied for the benefit of the church."

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Religious Intelligence

Pacific Coast.

The regular monthly meeting of the Woman's Board of Missions will be held in the First Congregational church, San Francisco, on Wednesday, Jan. 3d, at 2 P. M.

BAY ASSOCIATION.—The next meeting of the Bay Association will be held in the parlor of the Y. M. C. A., 232 Sutter street, San Francisco, at 11 o'clock A. M., on Monday, Jan. 8th. Parts assigned: Sermon, Rev. Dr. Benton; Alternate, Rev. A. F. Hitchcock; Review, Rev. H. E. Jewett; Alternate, Rev. Dr. Moore; Essay, Rev. J. H. Merrill; Alternate, Rev. Geo. Morris; Text for plans of sermon, Luke xvi: 26.

H. E. JEWETT, Scribe.

The Club met last Monday, and owing to the small attendance, and as next Monday is New Year's day, adjourned for two weeks. The subject at that time will be, "The Proposed New Charter." Discussion to be opened by Deacon S. S. Smith.

Christmas sermons were preached in many of our churches last Sunday. Sabbath-school entertainments appropriate to the season of the year have also been the order of the day.

Rev. C. D. Barrows preached a "Christmas sermon" Sabbath morning. In the evening the First church was packed at the annual Christmas praise service, when the oratorio of "Christmas" was given by the Choral Society, led by the pastor. The interior of the church was festooned with evergreens. All around the gallery and the organ loft hung heavy garlands of pine and redwood, with wreaths of the same at every loop and bracket. The air of the church was filled with the aroma of the evergreens. High up on the front of the organ, at the center, there was at night a blazing star, composed of small gas jets. The effect of the decorations was very pleasing.

Rev. T. K. Noble preached in Green-street church in the morning, Rev. J. T. Marsh preaching for him at Plymouth church. In the evening, in his own church, Mr. Noble gave the last of his series of discourses on, "Christianity and Popular Amusements; the Christian Position."

In the First church in Oakland there was a "Service of Sacred Song" in the evening. The service consisted of Scripture selections, hymns, carols and anthems. The purpose was "to aid in fixing in the minds of the children and others the Scripture narrative of the birth and early life of our Saviour." The music was by the choir, assisted by a large chorus of young people, and others from the congregation and Sunday-school. Dr. McLean delivered a short, appropriate address.

Christmas praise services at Sacramento were held on Sabbath evening in the Congregational church by the choir, with new and choice selections of music appropriate to the occasion; also union services were held in the Y. M. C. A. rooms at 10½ o'clock on Christmas day.

Rev. J. A. Jones preached last Sabbath at South Vallejo on "The Moral Result of the Present Dispensation" (Matt. xiii: 39); and on "The Saviour's Birth and Redeeming Works" (Luke ii: 11.) The church was nicely decorated by the ladies. Full house and all happy.

MINISTERIAL CLUB OF THE DALLES, OR.—The ministers of the Congregational, Methodist, Baptist and Episcopal churches in The Dalles met in friendly conference each Monday morning. They find the cordial discussion of religious topics and plans of Christian work very profitable.

We extract the following from the *Morning Oregonian*, published in Portland, Or.: Last night at the First Congregational church was witnessed for the first time in this city the auctioning of seats in church to the highest bidder. At a recent meeting of the board of trustees, a plan was devised for meeting next year's expenses. Pews were divided into three classes, a certain number at \$100, others at \$75, and still others at \$50 per annum, and the privilege of choice in these classes was extended to those who would pay for it. There was a fair attendance, about one-third of the audience being ladies. H. H. Northrup acted as auctioneer and explained the plan adopted by the trustees. The first bid for choice of the \$100 pews was Jos. A. Strowbridge, who offered \$10; Jas. Steel bid \$20; Mr. Strowbridge \$30, and J. C. Carson bid \$35. He secured the first choice. Following were the principal sales: J. C. Carson, \$135; J. A. Strowbridge, \$130; S. D. Smith, \$130; F. K. Arnold, \$125; Jas. Steel, \$120; F. M. Warren, Jr., \$110; J. L. Atkinson, \$105; J. P. O. Lownsdale, \$105; Mesdames Hargren and Fleming, \$100; Geo. H. Himes, \$100; D. A. Shindler, \$100; Mrs. Dr. Owen, \$80; Mrs. M. C. George, \$75; B. P. Cardwell, \$75; Wm. Warren, \$75; Geo. A. Steel, \$75; H. H. Northrup, \$75; L. M. Parrish, \$75; Robt. Pitcock, \$75. After the demand for pews was supplied, choice for separate seats was sold. The amount realized was \$3,200, and several members of the congregation who were unable to be present are yet to be supplied. Last year's collections for pews were about \$1,800.

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By an unfortunate misunderstanding between parties in this city and others in Oakland, the celebration of Forefathers' day went by default. May the like never occur again, but so long as grass grows and water flows, may there be a gathering here to commemorate the planting of free principles in America.

The New York Congregational church, at New York landing, otherwise known as Black Diamond, Contra Costa co., was organized Dec. 17th, by Rev. C. B. Hager of Antioch. It is the outgrowth of a Sunday-school organized in that place last April, and of a regular Sabbath afternoon service established there soon after by Bro. Hager. Thirteen brethren and sisters entered into covenant with each other, adopting as their confession and covenant one of those contained in the Manual of the Congregational churches of California. Since then three others have been received, who were not able to be present on the 17th, but are to be reckoned among the original members. The elements composing this church, though coming from several different denominations, are thoroughly united in spirit, and work together with great enthusiasm and with good results. The Sunday-school has now an average attendance of 36. The attendance on the preaching service is usually about the same and consists, in general, of the

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same individuals. This church will unite with that at Antioch in sustaining and enjoying pastoral service.

DEAR PACIFIC: Please rectify these omissions in the minutes of our last General Association. The following number were received into the churches of Calaveras county during the last eight months of my ministry there: Sheep Ranch, on profession of faith, 3; Murphys, on profession of faith, 4; Douglas Flat, on profession of faith, 1; total, 8. This is not a bad record for only 8 months. These figures should have been in the minutes, as these persons were all received by me into church fellowship from Oct. 9, 1881, to May 28, 1882. Hope that hundreds will be received into the same churches during this year. The great need of all the churches in California is an outpouring of the Holy Spirit so as to save the masses from sin and ruin. O, Lord, revive thy work.

South Vallejo. J. A. JONES.

DEAR PACIFIC: Yesterday was a very pleasant day with us at New York Landing. For some time we had been thinking of organizing ourselves into a little church, but it was not until a week ago that the initiatory steps were taken. A committee of three was appointed to canvass the community to ascertain the number wishing to connect themselves with the church, and it was found that eighteen, young and old, desired to unite themselves into a church. A confession of faith and covenant was also secured, and presented, and afterwards adopted. It was a pleasant thing for the pastor and the people to see so many take upon themselves the solemn vows of the Church Covenant, and all that we could say was, "Bless the Lord, O my soul!" We trust that this eighteen will be increased by the addition of others in a few weeks. Our organization is not entirely completed yet, still so much has been done that we feel warranted in saying, "Put the name of the New York church of Contra Costa county upon the roll of the California Congregational Churches." We feel that the church has come to stay, and we know that it will, as long as it has such devoted and earnest workers as Brothers Wiggins and Lyndall. And now, may the blessings of the Lord attend this little band of Christian workers, and raise up for it a faithful and an earnest and a devoted pastor, whose zeal shall know no limit except the boundless love of God. The Lord bless and keep them, as the apple of his own eye. Let us remember them in our prayers, and pray that God may make it a church whose light shall never be hid, and whose love shall be spoken of among all men.

Yours truly,

A CORRESPONDENT.

A letter from the Rev. Jeremiah Porter, of Detroit, informs us that himself and wife have for months past been visiting his old fields of ministerial labor, Green Bay, Prairie du Chien, Wis., and Chicago, Ill., from each of which the Aarons and Hurs that once sustained them by their prayers have almost all passed to their reward above. (Mr. Porter organized the first church at Ft. Dearborn largely from the families of the officers at the Fort, before Chicago was known). Speaking of our Hopkins Academy, he says: "The dear name of that in which I prepared for college more than sixty years ago, in Hadley, Mass. Many missionaries have gone from that Hopkins Academy, as well as my own Henry and Mary. Under the wise Christian care of Bro. Jewett may many be educated who shall count it all joy to be counted worthy to bear the glad tidings of salvation." May Father Porter and his excellent wife be long spared to this world, for the world is better because they live in it.

ANTIOCH, Dec. 25, 1882.

Merry Christmas to THE PACIFIC.

At our Christmas tree, superintended throughout by our pastor, the little church was literally packed. After appropriate songs and other exercises by the children, distant bells were heard, and soon, through a window, in came Santa Claus, plump, jolly and lively as a bee. Hand-shaking with the little ones and a nice little happy-greeting speech to all followed, and then Santa Claus called up his agents to assist in distributing the presents from a bountifully loaded tree. Everything was well arranged. The church was tastefully decorated with evergreens, mottoes and emblems, and Santa Claus did his part in making the affair a very pleasant and gratifying one to all. Our pastor was remembered by presents, from a popcorn ball to a bag of that which jingles so sweetly to all mankind in general. The Sabbath-morning sermon was from the words, "He is our bright and morning star"—a Christmas discourse, illustrated with the blackboard, and closing with some appropriate original lines. Mission meetings, conducted by Rev. Mr. Osborn, Methodist revivalist, are to be held every evening this week in the Advent church.

In haste,

H. W. B.

Other Denominations.

PRESBYTERIAN.—Rev. Dr. Sprecher was installed as pastor of Calvary church in this city last Sabbath evening. Rev. Dr. Scott preached the sermon and offered the installing prayer. Rev. Dr. Hills, recently called to the pastorate of the First church here, gave the charge to the pastor, and Rev. Mr. Taber, of Alameda, gave the charge to the people. Dr. Sprecher has a good record behind him, and we doubt not, with the blessing of God, a better work before him in this, the strongest and leading church of the Presbyterians on this coast. We gladly welcome him to the ministerial circle in this city. Some twenty persons united with the Liverpool church at the last communion. Seventeen were on profession of faith. Rev. Wm. M. Hersman is assistant pastor at St. John's church in this city.

The Christmas festival of the Union Mission Sabbath-school will be held in the Grand Western Hall, Bush

street, near Polk street, Friday evening, Dec. 29, 1882, at 7.30 p. m. Admission, 25 cents.

METHODIST.—Christmas festivities have been held in connection with very many, if not most, of the Sunday-schools and churches. Things are looking up at Santa Ana. Eight persons have been received into church membership in five weeks. Revival work at Red Bluff is deepening. The reports from Southern California, generally, are hopeful and encouraging.

METHODIST SOUTH.—Things start off well in the Linden Circuit, with good congregations. Rev. J. F. Roberts is working in what is called the Lone Mission, which includes a portion of Sacramento, San Joaquin, and Amador counties. A revival is reported at Cloverdale, where the church is mightily awakened, and sinners converted.

Temperance.

At Forestville the Good Templars have converted a saloon into a lodge-room. Prayer to the true God has been offered where, for many years, Bacchus was worshipped. This is a good work, which we hope will be carried on in many other similar cases.

Petitions are being circulated for signatures under the auspices of the Order of Good Templars for the non-repeal of the Sunday law, for local option, and for the submission of the question of a Constitutional amendment to the vote of the people of this State. The Good Templars' Home for Orphans at Vallejo has now 150 inmates. Meetings are to be held in this city on Dec. 28th to arrange, if possible, for building an addition to the Home, to accommodate 100 more. The recent vote for Dr. McDonald, the Prohibition candidate for Governor, was 5,772.

Noon Meetings.

Monday, Dec. 18th.—"The mind of Christ." (Phil. ii: 5-8; John xiii: 1-17.) Rev. Dr. Noble, the leader said: The theme for the hour is the disposition of Christ.

Art students, when they compare their paintings with one another, find the results favorable, but when they compare them with the works of the great masters, they wonder at the contrast.

The first characteristic of the mind of Christ was his lowliness and humility. He gathered about him the poor and homeless. Second, his holiness. He went through life spotless and pure and gentle. He was the lamb of God as well as the lion of Judah. Finally, his all-pervading, self-denying, self-forgetting spirit. To have his mind, we must have his spirit.

Quite a number of encouraging reports were given of work done the previous week.

Tuesday, 19th.—"The cowardice of unbelief and the courage of faith contrasted." (Num. xiii: 1, 2; xxv: 33; xiv: 1-10.) Notwithstanding God supplied all the wants of the children of Israel, still there were some among them who doubted his ability to fulfill his promise, to give to them the land of Canaan. Their conduct is a striking illustration of the state of things in the Church of Christ to-day. There are some who are always looking on the dark side, and bringing in evil reports. We need unlimited confidence in the word of God.

Notwithstanding the inclemency of the weather, the meeting was one of the best held in a long time; a large number of testimonies being given in the line of thought presented by the leader.

Wednesday, 20th.—"Some reasons why Christ came to earth." (Luke xix: 10; John xii: 46; x: 10; Matt. x: 28.) The leader said that if he were to go as a missionary to a foreign land he would take as his motto: "I have come to seek and to save that which was lost." He once heard of a telegraph operator who was converted by hearing this message transmitted over the wires. Again, we have: He gave his life a ransom for many, as an atonement for us; by the grace of God we are saved and healed of our stripes. Jesus, seeing our sin-stricken world, tasted death that we may be saved; he came that we should not walk in darkness. If no provision had been made for blotting out our sins, we would all surely be lost.

Thursday, 21st.—"To obey is better than to sacrifice." (1 Sam. xv: 1-23; Mark xii: 33.) Christ says that without him we can do nothing. I can't understand that I can be saved without Christ. Jesus never gave his commandments to be broken. God is a spirit, and Christ is the mediator. The reason we have so little power with those out of the ark of safety is because we are filled with selfishness; the power of this spirit alone makes us yield.

Friday, 22d.—"Almost saved, but lost." (Gen. xix: 15-26; Luke vii: 32.) We have before us to-day a very important subject. God commanded Lot's wife not to look back, and in doing so she broke the commandment and sinned. The crown is before and not behind us. Let us, like Paul, forget the things that are behind, press toward the mark, toward the prize of the high calling in Christ Jesus, and set our faces toward Mount Calvary.

Saturday, 23d.—"The S. S. Lesson, 'The Kingdom of Peace.'" The study of the lesson was conducted by Rev. M. M. Gibson, D. D., who brought out very plainly the attributes of the Prince of Peace—his endowments, his reign, and its results; and the practical application of the subject to our daily lives. This service is always full of interest to the teachers of Sabbath-school classes.

Con.

Trades Reception.

The second annual reception to the young men of the various trades, and their lady friends, was given in the Association building on the evenings of December 21st and 22nd. On the first

evening a literary programme of unusual excellence was presented in the main hall, in which the leading talents of the city in literary and musical ranks appeared, and met with enthusiastic approbation. The hall was tastefully decorated by the ladies of the flower committee, and presented a beautiful appearance. Over the platform, in letters of green, was the appropriate motto, "Not slothful in business; fervent in spirit, serving the Lord." The attendance was large, and all were well pleased with the treat.

On the second evening, an athletic exhibition was given in the gymnasium, under the direction of Mr. Harry Fisher, instructor. The programme included various athletic feats on the parallel bars, horizontal bar, etc., and was very interesting.

Sabbath-school Lesson for Jan. 7, 1883.

BY REV. WALTER FERRAR.

Subject—The Ascending Lord.

ACTS 1: 1-14.

Golden Text.—"And when he had spoken these things, while they beheld, he was taken up." (Verse 9.)

THE BOOK WE STUDY.

It was written at Rome by Luke, the beloved physician, and companion of Paul, A. D. 63, about five years after he wrote the Gospel that bears his name. It is called the Acts of the Apostles because it tells us the most which we know of their doings, though of the many labors of most of them it tells us nothing. It supplements the Gospels. It prepares us for the Epistles. It shows us how the command and promise of Christ was fulfilled. It records the coming and work of the Spirit. It places before us the primitive Church in its development and wonderful progress.

(a) How poorly we could spare it from the sacred record! (b) The Bible is fragmentary in its facts, but complete as a history of redemption.

BEFORE THE ASCENSION.

V. 1. The former treatise was the Gospel of Luke, whose design in that gospel had been to write a careful history of the entire ministry of Jesus, in his teachings, miracles, and passion, from its beginning until the day of his ascension.

The present history proceeds from that day to tell of the work of Christ through his Apostles, as empowered by the Holy Ghost. Both Gospel and Acts are addressed to Theophilus, a distinguished gentile, who had been instructed in the things of Christ, and of whom we have no other knowledge.

V. 2. The Ascension, forty days after the resurrection, was the proper termination of the earthly ministry of Christ.

Two most impressive commandments preceded that Ascension, which unitedly gave shape to all the history recorded in the Acts. The first, "Go ye unto all the world and preach the Gospel." (Matt. xxviii: 19). The second, "Tarry ye in Jerusalem until ye be clothed with power from on high." (Luke xxiv: 49). The second was probably prominent in Luke's thought in this verse.

The Holy Ghost was with and in Christ in all his ministry. (Luke iv: 1.) V. 3. The apostles were slow to believe, yet not a shadow of doubt remained in their minds or hearts of their living Redeemer. The word infallible is not too strong as applied to the proofs. At least ten times he appeared to them, and instructed them in the things of his kingdom. The Church came into life and power in consequence.

(a) The risen living Christ should be as real to us as he became to the apostles.

(b) The uncertainties of salvation are past. The assurances are ours.

V. 4-5. The Father had given distinct promise of the outpouring of the Spirit. (Joel ii: 28.) The Baptist had pointed his disciples to the baptism of the Holy Ghost. The Saviour, at the Supper, gave prominence to the comforting assurance that he would send the Spirit after he was gone. And now this, his last command, was to prepare his disciples for receiving that Spirit. All that had gone before was in preparation for this baptism and empowering of the Church to carry forward the work of redemption. For this baptism they were to wait together, in faith and prayer, in Jerusalem, a few days—in reality only ten—and then the era of the Spirit's power in the Church was to begin.

THE ASCENSION.

V. 6. This was on Olivet, not far from Bethany. They were not expecting the ascension. The old idea of a temporal kingdom again intruded itself in the question asked.

V. 7. Leaving that misconception to be corrected by the enlightening Spirit, our Lord bridges curiosity as to times. These the Father has reserved within his own authority. The too positive reading of meanings and dates into the promises and prophecies, so common, is here rebuked.

V. 8. He recalls them to the one great thing before them—the receiving of power by the Holy Ghost coming upon them. He gives them precious assurance of it. It was chiefly spiritual power, but including also gifts and miracles. It was to be given them to use—to use in witnessing for Christ, from Jerusalem out to the ends of the earth.

(a) This power is still the great need of the Church.

(b) The Holy Ghost gives it to all believers who receive him, that they may witness for Christ.

(c) The world is to come to know Christ savingly, largely through the testimonies of those who have received the Holy Ghost.

V. 9. He was taken up "while they beheld," for they were to be witnesses of the ascension as well as of the resurrection. The scene was doubtless full of glorious manifestation. Slowly the

cloud of glory enfolding, the Lord ascended as they continued their bewildered gaze. Ever after the Saviour would be in his glory to them, and to all who believed with them.

Vs. 10, 11. Even while he was going up angel messengers stood by them and pointed them on to a second coming of this same Jesus in his glorified human form—a coming that was to be in manner like this going, in the clouds of heaven, and in great power and glory, forward to which they and all believers were ever after to look with longing.

(a) Christ ascended that he might in his risen power be the spiritual head of his Church.

(b) He went to prepare a place for us in the mansions of the Father.

(c) He ever lives at the right hand of power to intercede for us, and to conduct his spiritual kingdom, not from an earthly but heavenly throne.

(d) In his second coming all eyes shall behold him.

THE WAITING DISCIPLES.

V. 12-14. The upper room was their sojourning place while in Jerusalem. Probably the same in which Jesus had met with them after his resurrection. This is the last mention made of the mother of Jesus, as it is also the first mention of his brethren in circumstances indicating full belief. How closely was that continuous meeting with one mind and in prayer connected with the fulfillment of the promise and pentecostal manifestation, of the Spirit. Such meetings of one accord, and in steadfast, united prayer, will still bring a pentecostal blessing.

In the ten years ending with 1880 there was given by private benevolence for the cause of education in this country the noble sum of \$61,374,028. If the recent munificent gifts of Messrs. Tulane, Slater, Sney, Amasa Stone, Governor Brown, and others, were added, it would raise the total of such gifts in the last twelve years to at least \$70,000,000.

Cambridge, Mass., has erected on its common a statue to John Bridge, the "Puritan pioneer," who saved the early settlement of that town in 1636 by remaining when the Hooker colony went to Hartford, and by securing for the church "the holy, heavenly, soul affecting, and soul-ravishing Mr. Shepard," who laid the foundations of the college which gave the university name to the town.

The Government is educating nineteen Indians at Trinity College, of the North Carolina Methodists.

Married.

BEVERIDGE—KING—At the residence of the bride's parents, Mr. E. T. King, Saratoga, by Rev. W. H. Gross, M. D. F. Beveridge, of Sacramento, and Miss Addie King, of Saratoga.

"A Look into Hawthorne's Workshop" is a most remarkable feature of the January Century. Professor Wallace, the noted English scientist and author of "Island Life," contributes an important estimate of "The Debt of Science to Darwin." Two practical subjects, effectively treated and profitably illustrated in this number, are "Hydraulic Mining in California," by Taliesin Evans, and "Farming for Feathers," by E. B. Biggar, who has studied ostrich-farming in the Cape Colony. "The Trip of the Mark Twain" is a slight, humorously illustrated and written paper on Mississippi River travel.

St. Nicholas for January contains several notable features, pre-eminent among which is the brief biographical sketch of Elizabeth Thompson Butler.

"The Best Practical Art Magazine."

The Art Amateur for 1883, judging from the publisher's announcement, will maintain its high reputation as the "best practical art magazine" of the day. To an abundance of beautiful, full-size working designs for painting, embroidery, wood-carving, and other art work, with copious practical instructions for all classes of amateur artists, it will continue to add a profusion of charming illustrations of porcelain, furniture, needlework, and bric-a-brac, together with an endless supply of entertaining information on decorative and industrial art. Numerous artists' sketches will be published, and the leading exhibitions will be largely illustrated and piquantly noticed, and artists of merit will be biographically noticed.

A series of beautiful embroidery designs from the South Kensington Royal School of Art Needlework, and a number of articles on china painting, by Miss McLaughlin of Cincinnati, will be published during the year. It is not too much to declare, with the London Academy (which places it above any magazine of the kind in England) that the Art Amateur is a "marvel of variety, beauty, and cheapness." This opinion may be readily verified by sending thirty-five cents for a specimen copy to Montague Marks, Publisher, 23 Union Square, New York. The subscription price is \$4 a year.

CARPETS.

ALEX. MACKAY,

715 Market Street,

Has opened a new line of Carpets, in all grades, from a Body Brussels to a Rag Carpet. The new patterns just received are the most elegant in design and coloring.

Body Brussels—\$1.50 to \$1.80 per yard.

Tapestry Brussels—\$3.00, 90c, \$1, to \$1.30 per yard.

Ingrains—35c, 40c, 50c, 75c, 85c, to \$1 per yd.

Stair and Hall Carpets, with borders to match.

Linoleum—\$1.10 to \$1.30.

Mattings, Rugs, Mats, Window Shades, Lace Curtains, etc.

Good Value at All Prices!

Real Novelties! New Goods!

The Largest Stock in the city. Don't forget my place, 715 MARKET ST., S. F., if you want Carpets from the best selection, at the lowest prices.

Ad-219

PRICE, \$1.50

THE UNIVERSAL TYPE WRITER.

THE BEST HOLIDAY PRESENT.

A Type Writer placed within the reach of all. The attention of Teachers, Clergymen, Merchants, Draftsmen, and Engineers, as well as Boys and Girls, is respectfully called to this new and improved invention. We guarantee that one can print with it as clearly and perfectly as with a \$100 TYPE WRITER, and it is as cheap as any other. It is a simple and easy to use. Any style of Type can be inserted, and any color of Ink used. The Type is set in place by turning a key, and it can be used as a printing press. You can print cards and labels, and all kinds of business letters, and it will save you a great deal of money. It is a simple and easy to use. Any style of Type can be inserted, and any color of Ink used. The Type is set in place by turning a key, and it can be used as a printing press. You can print cards and labels, and all kinds of business letters, and it will save you a great deal of money. It is a simple and easy to use. 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Name Circle.

The Observatory at Cambridge, Mass.

BY REV. EDWARD A. RAND.

"Oh-h-h!" said a boy, in delighted tones. At last he was in the very place he had so longed to visit, the room under the mysterious round roof of the Cambridge Observatory. It came about in this way:

"What is that queer, round thing above the tops of the trees?" asked Charlie Haven of his uncle. It looks as if a school globe were rising there and you could see half of it.

"That is the Observatory connected with Harvard University, and men are stationed there to watch the heavens. Would you like to go in?" Charlie thought he would. "It is not easy to get in, but I have a cousin there, and perhaps he may help us get by the green dragon that is always supposed to guard the door of such places."

Charlie concluded that the green dragon must be one of the bushy evergreen trees separating the grounds of the Observatory from the street, as he saw no monster. Passing up a flight of steps and along a walk across a green lawn, Mr. Haven led Charlie to the door of a wooden house that swung open, as he stoutly rapped upon it.

"Ah, said Mr. Haven's cousin, is this you? Come in, come in. We don't let in everybody, but you may come. There, I am sorry, but I have some figuring to do in here"—and as he spoke he pointed at a room on the right, whose walls were lined with book-shelves, and at whose table sat a gentleman busy over columns of figures. "As I said, I have some work there, and I will let you go in where the big telescope is and join you in just a minute. You know the way."

Charlie was delighted. He and his uncle were quickly in a room whose special occupant seemed to be a grim pair of stone, built as a huge cone from floor to ceiling. "What is that for, uncle?"

"The telescope above that, as you will see in a moment." They passed up a short, winding flight of stairs and then into a circular room, where Charlie's eyes sparkled eagerly. He was under the mysterious round globe-roof that had so puzzled him, and as "Eastern" and "Western Continent" had marked it up with their divisions, he would not have been surprised. "And there's the big telescope," shouted Charlie.

"Yes, that is the pet of the institution, or equatorial, as we call it," said Mr. Haven's cousin, who had now arrived. "That name is given when the principal axis on which an instrument turns is parallel to that of the earth."

"How long is the telescope?" asked Mr. Haven.

"Twenty-two feet; but you see how nicely it is poised. I can swing it up and down with this rope which is attached to it."

"How much does it weigh?"

"Two or three tons."

"How much power did you lay out in moving it?"

"Try it and see."

Mr. Haven pulled the rope and found that a slight pull only was needed to sway the ponderous instrument, so very nicely it was balanced.

"You see," continued the cousin, "it is supported by a stone pillar, and the stone work is continuous to the ground. You saw the big pier below—and between the stone and any flooring, rubber is packed. The idea is to have the support entirely independent of the building. See, too, that frame with its velvet-cushioned seat for the observer."

"And is this a track?" said Charlie, pointing at the floor.

"Yes; the frame runs on that circular track, and can turn with the telescope. The observer can raise or lower himself in his seat."

"But where does he stick it out?" asked Charlie.

"Oh, the telescope? There are those shutters in the center of the roof, which can easily be opened."

These closed shutters reached in a continuous line, perhaps three feet wide, from the summit of the roof to the bottom. "But he can't see every part of the sky through that?"

"No, but if I turn the roof round, I can make the shutters face any quarter of the sky I will show you."

He went to one side of the room and set some machinery in motion that set the roof to revolving. "That is a jolly roof," declared Charlie.

"Here," said Mr. Haven's cousin, pointing at a couch at the foot of the stone pillar, "is a place where the observer can lie on his back and look up through the telescope at a point overhead. By the way, those two small telescopes at the side of the equatorial help find a star we may want to see."

"What's that, please?" asked Charlie, noticing a little recess at one side.

"Oh, a recorder can sit in there, and he can draw those curtains and shut himself in with his light, so that the observer is out here in the dark alone with the telescope and the stars, and he can call out to the recorder what to put down. There is one other instrument here to look at, this comet-seeker. We can take it out on a balcony and search the heavens for the last new visitor from the land of fire, if they come from any such place. The parts are so arranged that you can look in horizontally and yet get information from overhead or some other quarter."

Charlie was sorry to leave what he termed the "globe-room," but there were other instruments to be seen. One was the photometer for measuring the intensity of the light of a heavenly body.

"People use photometers, also," explained Mr. Haven's cousin, "to compare the illuminating power of gas with that of a candle, as when they say gas has so much candle-power. This is a spectroscopic," he explained, going elsewhere. "By means of this the light from a body can be examined, and we find out what that body is made of; the sun, for instance, nebulae also, and comets. We learn about the atmosphere of planets and the movements of stars."

They then went to a short telescope, whose axis was supported by two marble pillars. "This is a transit instrument," said the cousin. "I will tell you something that can be done with it. If I notice a star overhead to-night and then wait to see that star again in the same place to-morrow night, the interval between the two observations will be just one day. To have everything exact, fine

lines are drawn across the object-glass. Perhaps they are of a spider's web, or they may be ruled on the glass. I can watch a star from one line round to that line again, and that I may get the very moment of observation I hold in my hand a telegraphic 'key,' a wire going to that chronograph at the left, or time-writer. That chronograph is set in operation, and the moment I see my star on a given line, I touch my key—and, click, click, over at the chronograph, an unseen little friend jots down on paper the record for me. It will keep the record for me and I need not look at it till morning if I wish. The observer at the equatorial has the same help. I must show you down cellar, as 'the time' is kept there.

In the cellar they saw the clocks, and there were electric wires going to various parts of the building.

Said Mr. Haven's cousin, "Time goes from here to Boston, to the jewellers' shops, to various railroad offices and to the Western Union Telegraph. This is headquarters for the time of the greater part of New England.—Congregationalist.

The Fearful Spare Chamber.

One winter's night, when the mercury was ten degrees below zero, a clerical agent of the G. E. P. D. Society, recently smiling good-night to his hosts in return for their hearty wishes of "sound slumber," entered into the spare chamber and shut the door. Instantly a damp chill creeps over him, while the heavy frost on the window-panes sets his teeth chattering. Thinking it discreet, under the circumstances, to make the bed his oratory, he hurriedly disrobes and scrambles into it. Alas! Had he only hygienically applied water to his head before plunging into such a bath, the shock might have been modified. Think of those icy linen sheets, which have gathered dampness in their long waiting for some hapless victim! The cold penetrates the very marrow of his bones, till, forgetting his prayers in the fear that he shall be transformed into a veritable cake of ice, he jumps out of bed. Hastily putting on his garments as a sort of life-preserver, he again tried his comfortless couch. But the case has grown no better. There he lies, shivering as if in an ague fit, till, in despair, he once more and finally quits his dreadful couch. Putting on his overcoat, which, fortunately, he had brought with him, he sets himself resolutely to his gymnastics. He performs all imaginable and unimaginable antics in his frantic efforts to keep from absolutely freezing. But his teeth still chatter, his flesh still creeps. As the danger becomes momentarily more pressing, he opens the door, tips-toes softly down the stairs, seizes in the hall the overcoat of his host, and the big shawl of his hostess, and guiltily opens the parlor door. And there, beside the huge black stove, which is not over-heated, muffled in overcoat and shawl, he drags out the long, slow hours till the wretched cock crows.

This was early in the agency. But he learned some things that night, and, as a result, he purchased some things. One was a woolen cap, and another a large rubber bag. This is henceforth his traveling companion; and this, wherever he may chance to be, he fills with hot water and places in his bed, explaining apologetically that he considers it equal to a small stove. An agent of another hotel society writes that, in commencing his service, he was warned against "cold sleeping-rooms, as likely to prove the greatest obstacle to his success." He says further: "I should have been a happy man were it not for the spare chambers. I know a pretty good share of them all over New England, from the northeastern boundary to Cape Cod; and I am not alone in my experience. Brothers who go up and down the earth, and students who go out preaching in winter vacations, have compared notes with me; one has rheumatism, another paralysis, caused by the searching damp and chills of these guest chambers which the good housekeepers fit up so beautifully, and keep so choice, and take such pride in, and mean to make hospitable, so attractive—the best room for the best guest."

History of Matches.

The fifteenth anniversary of the invention of matches by three Austrians was recently celebrated. Fifty years ago matches had only reached the stage known as "Lucifers," and were clumsy and inconvenient. Fox and Burke and Dr. Johnson used to light their candles with flint and steel, though practice probably made them more skillful than we would be in such an operation. In 1855 an elaborate apparatus called "enpyrion" was in common use. This was a large-mouthed bottle containing sulphuric acid, soaked in fibrous asbestos, and the matches, which were about two inches long and sold for a shilling a box, were tipped with a chemical combination of which chlorate of potash was the principal ingredient. When the end of the match was dipped into the acid and rapidly withdrawn fire was produced. But the acid was inconvenient, the matches were likely to be spoiled by damp, and the enpyrion soon went out of use. In 1832 the first friction match was made, and it was jokingly called a lucifer. Lucifers were substantially the same as our present matches, pulled through a piece of sand-paper. The only change since then has been altering it from a silent to a noisy match and the invention of the safety fuse, which will ignite only when rubbed upon chemically prepared paper. This safety match was patented in England in 1856. There is one match-making place in the world, England, that makes 9,000,000 matches a day, and several firms in London make 2,000,000 and 3,000,000 a day each. From the consumption of matches in France and England it is seen that about 250,000,000,000 are made in those two countries every year. In the United States about 40,000,000,000 a year are made, yielding a revenue to the Government of about \$3,500,000.

A Fine Forget-ory.

A good deal has been written about fine memories. It is said that the best way to remember what is of importance is to dismiss from the mind what is valueless, and the best way to forget what is valueless or injurious is to fix the mind upon what is essential and good. Some one has said that our memories are like gardens, the richer they are the more they require weeding. Certain it is, that the more diligently we weed out from them all that is useless and noxious, the stronger will be the

growth, and the richer the luxuriance of the thoughts and memories that are worthy of being preserved and cultivated. A great many, however, are like Tommy in this respect.

"Tommy," said his father, to that young hopeful, one day, "how is it that you have such a poor memory?"

"Don't know," says Tommy.

"Well, is there anything that you do excel in?"

"Yes, father."

"What is it?"

"Parson Jones told me yesterday that I had not much of a memory, but one of the best forget-ories he ever saw."

Christian at Work.

History of Printing.

In an interesting article on printing in China, the *North-China Herald* says that the first great promoter of the art of printing was Feng Ying Wang, who, in 932 A. D., advised the Emperor to have the Confucian classics printed with wooden blocks engraved for the purpose. The first books were printed in a regular manner, and in pursuance of a decree in 933. The mariner's compass and rockets were invented about the same time, showing that at this period men's minds were much stirred toward invention.

Twenty years after the edict the blocks of the classics were pronounced ready, and were put on sale. Large-sized editions, which were the only ones printed at first, were soon succeeded by pocket editions. The works printed under the Lung Emperor at Hangchow were celebrated for their beauty; those of Western China came next, and those of Fokien last. Movable types of copper and lead were tried about the same time; but it was thought that mistakes were more numerous with them, and therefore the fixed blocks were prepared. Paper made from cotton was found so expensive that the bamboo-made paper held its ground. In the Sung dynasty the method was also tried of engraving on soft clay, and afterward hardening it by baking. The separate characters were not thicker than ordinary copper coins. Each of them was, in fact, a seal. An iron plate was prepared with a facing of turpentine, wax and the ashes of burnt paper. Over this was placed an iron frame, in which the clay types were set up until it was full. The whole was then sufficiently heated to melt the wax facing. An iron plate was placed above the types, making them perfectly level, the wax being just soft enough to allow the types to sink into it to the proper depth. This being done, it would be possible to print several hundred or thousand copies with great rapidity. Two forms prepared in this way were ready for the pressman's use, so that when he had done with one, he would proceed with another without delay. Here, undoubtedly, the principle of the printing-press of Europe, although western printers can dispense with a soft wax-bed for types, and can obtain a level surface without this device. Perhaps the need of capital to lay in a stock of types, the want of a good type-metal, easily cut and sufficiently hard, and the superior beauty of the Chinese characters when carved in wood, have prevented the wide employment of the movable types which are so convenient for all alphabetic writing. The inventor of this mode of printing in movable types, five centuries before they were invented in Europe, was named Pi Sheng.—*Scientific American*.

A HOLY LIFE.—A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles nor one great heroic act nor mighty martyrdom, make up the Christian life. The little constant unbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little follies, little indulgences of self and of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Advocate of Holiness*.

Trust not so much to the comforts of God as to the God of comforts.—*Mason*.

The newly appointed professors at Andover have been confirmed by the Board of Visitors.

CREATURE COMFORTS.—Luther used to say: "The greatest temptation the devil has for the Christian is comfort."

"Still let Thy tears, Thy groans, Thy sighs, O'rdow my eyes, and heave my breast, Till, loosed from flesh and earth, I rise, And ever in Thy bosom rest."

Recorder Smyth, of New York city, has sentenced the two young roughs who recently maltreated and robbed a Chinaman, to imprisonment for fifteen years in the state prison.

Dr. D. L. Furber has resigned his pastorate at Newton Center, Mass., after a continuous ministry of thirty-five years. Principal reason, ill health.

Rev. Joshua Coit, of Lawrence, has been chosen Secretary of the Mass. Home Missionary Society, in place of Mr. Clark, who has gone to the A. H. M. S.

An elderly man in Boston is so polite and loving that when he is dining with a young lady of his heart he puts syrup on his bald head to attract the flies and prevent them from annoying her.—*Boston Herald*.

In California there were 43,000,000 pounds of wool produced last season. This production, which sold for about \$5,000,000, had the advantage of a tariff equal to about 60 per cent. ad valorem.

Wesley once in a prayer said: "May God send us a great many now preachers." We need them to-day; men who persuade men to repent now, to believe God now, to be saved now.

The Rev. Dr. Prime, the senior editor of the *New York Observer* said, "I would rather be the humblest saint at 'Old Orchard Beach' Camp-meeting, than the greatest philosopher in the Concord School, if with all his wisdom he had not received Christ as a little child."

Berlin has had a Sunday-school Convention, with delegates from all parts of the German Empire.

Texas reports place the number of sheep in the State at 7,000,000, and estimate the wool crop of the present year to be worth \$6,500,000.

In the fifty years from 1830 to 1880, the amount of money invested in cotton manufactures in the United States increased from \$40,000,000 to \$235,000,000, and the bales consumed from 194,390 to 2,000,000.

Gen. Hazen, or "Old Probabilities," states that the predictions of the Weather Bureau are based upon observations telegraphed to Washington three times daily from 137 stations, and that over 88 per cent. are verified.

Four barrels of the water of the Great Salt Lake will leave, after evaporation, nearly a barrel of salt. The Lake was discovered in the year 1820, and no outlet from it has yet been ascertained.

The longest span of wire in the world is used for a telegraph in India, over the River Kistnah. It measures more than 6,000 feet, and is stretched between two hills, each of which is 1,200 feet high.

A man is living at Simmons' Gap, Virginia, with his ninth wife. The patriarch is 80 years old, has 53 children, and at a recent reunion over 300 of his descendants were present. It is claimed that he does not know all his own children, and makes no effort to keep up with his grand children.

Nearly \$9,500,000 is invested in the printing and publishing trade in Boston, and the yearly product is valued at \$5,467,000. This does not include the amount paid to writers who furnish the matter for printing and publishing, and which, if all added together, aggregate several hundred thousand dollars more.

John M. Clay, the only surviving son of Henry Clay, is now an old man, and lives near the family homestead at Ashland, Ky. The other day he said to a correspondent: "Brother James was in Congress for two years; but he never had any taste for it, and I have never had any ambition in that direction. I have devoted myself to raising fine horses."

The late Rev. Dr. C. C. Beatty, of Steubenville, O., who during his life had given \$400,000 to benevolent and charitable purposes, bequeathed \$150,000, of which \$53,900 was to Washington and Jefferson College, Pa., and \$25,000 to the Western Theological Seminary at Allegheny city, which institutions he has made his residuary legatees.

The English are showing great determination in seeking to stop liquor-selling on Sunday. There have been 6,000 petitions sent to Parliament, with 679,000 signatures, in favor of the Sunday Closing Bill. In 400 towns in England and Wales there were 8 to 1 in favor of it.

Everybody must have heard of Walter's polite apology to Charles Second, when that monarch, in finding fault with his ode upon the Restoration, told him that it was not by any means to be compared with his panegyric upon the Protector, that great wit very readily assigned as a reason, "The Poets always excelled most in fiction."

The attendance of white pupils in the public schools of South Carolina has increased from 46,444 in 1877 to 65,399 in 1882. In the same period the attendance of colored pupils has increased from 55,952, to 80,575. The number of teachers has increased from 2,674 to 3,413, and the number of schools from 2,483 to 3,183.

The Commissioner of Pensions reports that, as nearly as can be ascertained, there is a surviving soldier population of a little over 1,000,000. He finds, also, that only about twenty-six per cent. of the soldiers who enlisted during the war have applied for pensions. Is there any likelihood that a third of the old soldiers will apply for pensions? We hope not. The percentage is large enough now.

Justice does not require so large an outlay. Then, pension agents and brokers get too much of the money.

At the golden wedding of the veteran missionary, Rev. Dr. Elias Riggs, at Constantinople, Dr. Isaac G. Bliss presented him with four Bibles, in Armenian, Bulgarian, Osmanli-Turkish, and Armeno-Turkish, the languages into which he had helped to translate God's Word.

Nellie has a four-year-old sister who complained to mamma that her button shoes were hurting her. "Why, Mattie, you've put them on the wrong feet." Puzzled and ready to cry, she made answer, "What'll I do, mamma? They're all the feet I've got!"

"No, sir," said the man, "you needn't tell me a woman ever had her dress-pocket picked. I don't believe a thief could discover it. I know I've tried for two hours to find the pocket of one of my wife's dresses, and then had to give it up."

Just before the baccalaureate sermon was preached at one of our popular colleges for young ladies, a noted soloist rendered: "They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

"I don't believe in this learning German, Spanish, French, or any foreign language," said a Michigan man the other day. "Why, I lived among a lot of Germans, and got along with them just as well as if I had known their language; but I didn't—not a word of it."

"How did you contrive it?" "Why, you see, they understood mine."

Mrs. William E. Dodge of New York has given \$2,000 to Mills Seminary of California, to found a scholarship for the daughters of clergymen, those of home and foreign missionaries to have the preference. No less than eighteen daughters of ministers were in the Seminary last year.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER. AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT CURE of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if a thorough and smaller course of a weak or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to it, except the bowels are good. Should the patient, however, require cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

The genuine SMITH'S TONIC SYRUP must have DR. JOHN BULL'S private stamp on each bottle. DR. JOHN BULL only has the right to manufacture and sell the original JOHN J. SMITH'S TONIC SYRUP, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on each bottle do not purchase, or you will be deceived.

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San Francisco, Cal.

R. H. McDonald, President, San Francisco, Cal.

Established 1863.

CAPITAL STOCK \$1,000,000.00

Surplus 460,900.70

San Francisco, Cal., July 1, 1882.

We take pleasure in presenting for your consideration the following Thirty-eighth Semi-Annual Statement of the condition of this Bank:

RESOURCES.

Bank Premises.....\$150,000 00

Other Real Estate.....12,225 35

United States Bonds.....629,507 60

Land Association Stock.....15,121 83

Loans and Discounts.....1,785,000 20

Due from Banks.....527,279 00

Money on hand.....632,365 30

LIABILITIES.....\$3,752,069 09

Capital paid up.....\$1,000,000 00

Surplus.....460,900 70

Due Depositors.....1,937,491 09

Due Banks.....134 50

Dividends unpaid.....\$3,752,069 09

From our long experience in this city, we have a thorough knowledge of banking in all its details.

Prompt attention given to all business intrusted to us.

Correspondence invited. We keep thoroughly posted in the Wheat, Grain and Flour market, and are prepared at all times to make loans on Flour, Wheat and Barley, and other approved merchandise in warehouse.

Investments made on Commission, and special attention given to the negotiation of first-class loans of cities, counties, and other corporations.

Bills of Exchange bought and sold on the principal cities of the United States, England, France and Germany.

Telegraphic Transfers made with New York, Boston, Chicago, and the most important cities of the United States; also cable transfers to Europe.

Letters of Credit and Commercial Credits issued negotiable all over the United States and Europe.

Loans made on good collateral or approved names. Good Business Notes and Drafts discounted at lowest market rates.

This Bank has special facilities for dealing in Bullion.

Deposits received, subject to check without notice.

This Bank has special facilities for making collections on all points, which will be remitted for promptly.

R. H. McDonald, President.

REST not; life is sweeping by; go and do before you die; something mighty and sublime leave behind to conquer time. Good pay every week; in your own town; \$5 out fit free. We will furnish thing new. Cost not required. We will furnish you everything. Ladies make as much as men, and boys and girls make good wages. Reader, if you want business at which you can make money write for particulars to H. HALLERT & Co., Portland, Me.

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Buy fifteen pairs of Dobbins' Electric Soap of any grocer; cut from each wrapper the picture of Mrs. Foggy and Mrs. Electric, and mail to us, with full name and address, and we will send you, free of all expense, your own selection from the following list of Sheet Music, to the value of One Dollar. We absolutely GUARANTEE that the music is unequalled, and sold by first-class music houses at the following prices:

Instrumental	Vocal
Artistic Life Waltzes, (Koster's Edition) op. 10, Strauss 15	Artistic Life Waltzes, (Koster's Edition) op. 10, Strauss 15
Four or Five Waltzes, (	

Literary.

Our young friends who last year read "Young Americans in Japan" will be sure to want to see "The Wonderful City of Tokio; or, Further Adventures of the Jewett Family and their friend, Otto Nambu," by the same author, Edward Gréey. One hundred and sixty-nine illustrations, many of them full-page—these are large pages—enable us to see the capital of Japan as it is. The text is written in a lively stream of conversation and incident. Boston: Lee & Shepard.

In the same style, indeed from the same Boston printing house, is the book "Rip Van Winkle Travels in Asia and Africa," by Rupert Van Wert. The tourist is taken through Northern Africa, Egypt, Palestine, parts of Asia Minor, and of India. The pages are profusely illustrated. Published by T. Y. Crowell & Co., New York. From C. Beach, 107 Montgomery street.

The favorite ballad, "Curfew must not ring to-night," has been issued by Lee & Shepard, of Boston, in the most attractive form. The striking scenes in the poem admit of vivid illustration by the artist. F. T. Merrill and E. H. Garrett have admirably caught the spirit of the piece. The paper and binding of the volume suit the holiday taste. From Doxey & Co., 23 Dupont street.

MacMillan & Co., London and New York, have been giving to the public some standard publications in a very cheap style. But the style is cheap only pecuniarily. In other respects, the purchaser will feel that he is purchasing reading in a form for which he has no occasion to blush. The most recent specimens of this publication are "Bracebridge Hall" and "Old Christmas," both from Irving's sketch book. Both are in a quarto form with paper covers. The paper is good and white, the type is large and clear. One hundred and twenty lively cuts adorn the first, and one hundred the second. They are sold for six pence in England, and for twenty cts. here. From A. L. Bancroft & Co.

We want to commend to teachers of our primary classes in our Sunday-schools "The Primary Teachers' Hand-book," by Mrs. W. F. Crafts. It contains the International S. S. Lessons for 1883; also an outline of the principal thoughts which the children should learn from each. Each Sunday there is also the lessons in a picture, and hints and examples for black board exercises. We can hardly see how anything can be better fitted for its purpose than this hand-book. When in former years we have called attention to the Helps furnished by the Congregational S. S. Publishing Society, we have heard some doubt expressed by some of our readers whether something better might not be found elsewhere. We do not hesitate to say that the Congregationalist who shall feel obliged to look elsewhere, this year, for suitable apparatus for his school, will be hard to please. This Hand-book is one of a full equipment for Sunday schools, which will be furnished at the lowest possible prices by the Congregational S. S. and Publishing Society, Boston St., Boston, Mass.

Edward E. Hale must keep vigorously at work with his pen, and publishers must know that his pen is in demand by those for whom they cater. We have here a volume under the name of "Stories of Discovery, told by Discoverers." This volume is prepared by Mr. Hale on the principle that young people will read out of the original authors who are of just repute among the older people, provided some one will take the trouble and have the skill to "pick out the plums," that is, select those portions of the long and elaborate works which are calculated to interest the young mind. We have here, therefore, narratives of voyages of discovery made in various parts of the world, told, for the most part, by the aviator or explorer himself. In each instance the pleased reader, if he be pleased, can know just where to find the fullest account if he wants to know more; because pains is taken to indicate the larger volume from which these extracts, these plums are taken. We should say this plan is a hopeful one, and few could carry it out better than the compiler of the book before us. Boston: Roberts Bros. A. L. Bancroft & Co.

Rev. Myron Eells has written a book, "History of Indian Missions on the Pacific Coast, Oregon, Washington and Idaho." To these pages Rev. Dr. Atkinson has appropriately prefixed an introduction, a dedication of the volume to Rev. Cushing Eells, the only surviving ordained missionary of the American Board to the Indians of the northwest coast, shows that the writer has had an inherited right to prepare this sketch. Having been himself born in the region he describes, a home missionary in Idaho, and now for several years himself a missionary pastor at the Skokomish Reservation, in Washington Territory, he has had at his command ample materials for the preparation of his work. He divides his book into two parts. The first concerns "History and Results among the Indians," the second, "Reflex Influence upon the Whites." Several pictures are given, either of persons prominent among the workers, or illustrative of the Indian scenery or of the Indians themselves. It is well known that some of the events connected with the missions in that part of our country have been not only of tragic interest, but also of great national importance. It is desirable that the facts concerning these events should be placed, as they are here, in a convenient compass, and in a lucid narrative, for a wider

reading among the people at large. The whole Indian question needs, too, to be more intelligently and sympathetically regarded by Christian citizens. We trust, therefore, that Mr. Eells' volume will receive a general circulation. If it were put into our Sunday-school libraries on this Coast, it would serve a useful purpose. Am. Sunday-School Union, 1122 Chestnut St., Philadelphia.

The Gospel of Mark.

BY HENRY PLANT.

Mark as a Writer. Not like Matthew, comprehensive in thought. Not like Luke, sympathetic of heart. Not like John, profound in the spiritual life; but clear, concise, graphic in style, with remarkable powers of description and centralization. Mark sets before us the power of the Son of God as seen in his three years of ministry. As we read of him—his wonderful works, sometimes his very looks and gestures as he moved the multitude, we seem ourselves to be among the number of those who beheld him.

Theme of the Gospel. Mark gives his theme in his opening words (Chap. i: 1) "Jesus Christ the Son of God." Having made this triumphant declaration, he proceeds at once to prove it. This he does: (1) By the testimony of the promised forerunner; (2) By the testimony of God the Father; (3) By Jesus' mighty power as seen in his works:

His power over diseases.
His power over nature.
His power over devils.
His power over death.

The proof is cumulative. While he mentions but one parable, he records miracle after miracle—often rising one above another until the proof is overwhelming, that Jesus Christ is the Son of God. When his ministry was finished, standing before the high priest, he was asked, "Art thou the Christ, the Son of the Blessed?" Jesus said, "I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," (xiv: 62); and when raised from the dead, "He was received up into heaven and sat down at the right hand of God" (xvi: 19).

How gloriously the themes of the four gospels blend:

Matt.—Jesus, the Messiah and King.

Mark.—Jesus, the Son of God.
Luke.—Jesus, the Son of Man.
John.—Jesus, Eternal Son of God, and the life of man.

1. The anointed and Royal One.
2. The all-powerful One.
3. The sympathizing One.
4. The Eternal, life-giving One.

Each Gospel perfect on itself. The four blending like full harmony in music.
MINNEAPOLIS, MINN.

Home Missions.

BY MRS. A. P. BROOKS.

[An essay read at the Monthly Concert, The Dalles, Oregon, Dec. 3, 1882.]

One of the most beautiful ceremonies at the Passover feast was the son asking of the father the meaning of these things. In answer, a history of their deliverance from the hands of their oppressor in the land of Egypt was given, so that the young mind might be impressed with the truth, "Great is Jehovah, who hath brought us forth with a mighty and outstretched arm!"

In my own mind I have an historical picture that at this season of the year may be fittingly brought forth:

I see a band of men and women gathered together on England's soil, surrounded by weeping friends, as they prepare to bid adieu to the homes and graves of their forefathers, kneeling in prayer, as for the last time they hope to meet this side the grave, though compelled by treachery to seek, for a time, a resting-place in Holland, ere they take their departure for those distant shores, which, in those days, were lands of dread and mystery.

In the beginning of a bleak New England winter, in 1620, we find the Mayflower coming to anchor, with our wanderers on board. That morn, in Plymouth harbor, how many hearts must have ached as they thought of friends and fair scenes left behind, in all probability forever, and then looked at the wooded shores and dreary hills among which they were now to make their homes! Even the trees and shrubs proclaimed them strangers. Surely they needed to kneel in prayer for strength for the task before them.

"And when they trod the wintry strand,
With prayer and praise they worshipped Thee.

Thou heardest, well pleased, the song, the prayer.
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour."

Then that first dreadful winter, in which disease, brought on by want and hardship, did its work.
What sought they thus afar? "Freedom to worship God."

These were the first home missionaries of our land. Though we may deride the Blue Laws of Connecticut, and speak scoffingly of Puritanism, yet their spirit pervaded all that is best and purest in our institutions. "Freedom to worship God" only brings out the fundamental thought of our Declaration of Independence: "All men are created free and equal; that they are endowed by their Creator with certain inalienable rights; that among these are the pursuit of life, liberty and happiness."

How simple and beautiful the parting charge of Pastor Robinson. "Brethren," said he, "we are now quickly to part from one another; and whether I may live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. I beseech you, remember that it is an article of our Church Covenant that you be ready to receive whatever truth shall be made known from the written Word of God."

This was no priest-ridden community that started to people the shores of the New World, but men and women, in the truest sense of the words, ready to learn of God's truth, in whatever form it should come. Among them were Puritan maidens wielding woman's gentle influence; doughty captains, like Miles Standish or the noble Governor Carver, who willingly gave himself for the work.

We talk and are proud, as we well may, of the boundless resources of our glorious West and herald with joy, as new lands are converted from a wilderness only inhabited by the red man into smiling fields and happy homes, or, as the iron-horse goes puffing along through our valleys, over our plains and across our mountains, we speak with pride of the wonderful progress of the age. In all this we may glory and thank our Heavenly Father that our lot in life has been cast in such a land, and at such a time; yet is there not danger that amid such material progress we may forget some things, and, like the Jewish son, need a Passover feast to bring to mind the things of the past? In some such respect was last Thursday, as we assembled in the sanctuary to thank God for the blessings of the past year, or met in joyous festivity around the family board. Looking back over two hundred years, we see a grateful band of men and women returning thanks for deliverance from starvation.

With all our pride of material progress, can we hope to rival New England's glorious history of sacrifice for the right, and do we not feel that those first home missionaries have left a record of undying fame? And if they, with all the trials surrounding them, have done so much, are we not still more responsible if we neglect the opportunities to leave our impress on the true and noble on the coming age?

Those new lands, of which we talk so glowingly, are in need of the people, who are coming from all nationalities, bringing with them elements both of strength and weakness. Along with their sturdy physical powers, needed in the development of a new country, comes taints of the socialism of Europe. To them freedom sometimes conveys the idea of license. These must be taught those great truths that form the bulwarks of our civil institutions. Men and means are needed to work in the fields for the Master. While God is filling our barns with plenty of this world's goods, will we sit idle, waiting while he calls for workers in his vineyard? To whom much is given, from such shall much be required. Though we may go ourselves, we can send others who will proclaim blessed tidings and instruct in the truth.

Remember, that if we do not constantly build up, there are influences continually at work to tear down; our future prosperity depends on the work of today. And while we give liberal thank-offerings to aid in teaching others the truths that we prize, let us add to them our prayers and the examples of lives devoted to the Master's service.

"The holy supper is kept, indeed,
In whatever cup we drink with God's need.
Not what we give, but what we share;
For the gift without the giver is bare."

[From the London Gazetteer of January 4, 1777.]

A Hundred Years Ago.

[For the Gazetteer.]

MILITARY CHARACTER OF THE NORTH AMERICANS.

Give me leave to prove to the public that the North Americans are the greatest warriors in the world. They were oppressed by unconstitutional taxes, and Mr. Pitt said, "I rejoice that America has resisted."

Having a just cause, and many friends in England, all the world thought they would have fought like sons of heroes in defence of their lives and property; but mark the conduct of these boasters: They suffered Dalrymple, in profound peace, to land with two regiments, at Boston, without opposition; and when 3,000 of the king's troops marched on Lexington, 500 of these poltroons were mean enough to attack them from behind stone fences. At Charlestown they, coward-like, took the advantage of Bunker's Hill, and from thence, with a physician at their head, they slew the king's troops. After this, those dastards, ever studious of advantage, planted their cannon within one mile of Boston, where they would not let General Howe remain in peace, but cruelly drove him out, and compelled him to quit the country in which they never chose to meet him in the field.

At South Carolina, where they not only refused to let Gen. Clinton land with a *coup de main*, but had insolence enough, from an eighteen-gun fort, to sink one of the king's ships, and kill 120 men on board another.

At Staten Island they had 350 excellent militia men; notwithstanding this, they suffered Gen. Howe to land with six thousand troops without the least opposition.

On Long Island, where they had three generals and near 4,000 men, they permitted twenty-two thousand troops to land under the fire of a few men of war, when 1,000 of them were killed and all their generals taken prisoners.

Having now lost the little spirit they had, 300 of those Yankees at Kipsay's Bay suffered General Howe to land his whole army on York Island, but the Hessians falling in with them, killed 1,000 of them, and for fear of having their city of New York burned, the panic-stricken inhabitants submitted.

Washington, with his cowardly army, kept in their strong camp at Kingsbridge, from whence, as usual, his barefoot and ragged gentry, consisting of eighteen thousand men, precipitately fled on the approach of General Howe with twenty-nine thousand of his Majesty's veteran troops, collected from England, Scotland, Ireland, and Germany, including his Majesty's life guard.

We next hear of these poltroons at White Plains and Fort Washington. From the first they retreated; in the latter 2,700 were taken prisoners, when General Howe returned in triumph to New York, and the boasters back again to White Plains, where, says General

Howe in the *Gazette*, "they are again intrenching and building barracks for winter quarters."

Let the public now judge of the magnanimity and courage of our troops, of the conquests they have made in two campaigns, and of the Americans what they please.
AN OFFICER.

How Mozart Died.

Wolfgang Mozart, the great composer, died at Vienna, in the year 1791. There is something very touching in the circumstances of his death. His sweetest song was the last he sang—the "Requiem." He had been employed on this exquisite piece for several weeks, his soul filled with inspirations of the richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "Cyrcean strain," he fell into a gentle and quiet slumber.

At length the light footsteps of his daughter awoke him. "Come, hither," said he, "my Emilie. My task is done—the 'Requiem'—my 'Requiem' is finished." "Say not so, dear father," said the gentle girl, interrupting him, with tears in her eyes; "you must be better—you look better, for even now your cheek has a glow on it. I am sure you shall nurse you well again—let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father, "this wasted form can never be restored by human aid. From Heaven's mercy alone do I look for help in this my dying hour. You spoke of refreshment, my Emilie—take these my last notes—sit down to my piano here—sing with them the hymn of your sainted mother—let me once more hear those tones which have been so long my solace and delight."

Emilie obeyed, and with a voice enriched with tenderest emotion, sang the following stanzas:

Spirit! thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret—
Pause not at the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like Thee—the wretched
shall find
A haven, a mansion of rest.

Spirit! how bright is the road
For which thou art now on the wing,
Thy home it will be, with thy Saviour and God,
Their loud hallelujah to sing.

As she concluded, she dwelt for a moment upon the low melancholy notes of the piece, and then, turning from the instrument, looked in silence for the approving smile of her father. It was the still and passionless smile which the rapt and joyous spirit left—with the seal of death upon those features.

Almost everybody, at one time or another, has dreamed of what he would do if he were suddenly to become enormously rich; but so few have actually realized their dreams that it is interesting to note how far fulfillment corresponds with expectation in the rare cases when a poor man becomes a millionaire. Robert Robson, an old policeman, who spent six years in the service of Joseph Hume, has been declared by the Court of Chancery the rightful heir of an estate valued at £250,000, which has remained in the hands of the Ecclesiastical Commissioners since the murder of L's grandfather in Manchester in 1742. The fortunate heir, who is now 72 years old, is staying at an inn in Newcastle, where he is pestered beyond endurance by the visits of affectionate and long-lost relatives whose very existence he had forgotten, to say nothing of hosts of others whom he had never met. Among the latter claimants were no fewer than three or four ladies, who stoutly asserted that he was their lawfully wedded husband, and refused to be convinced by the appearance of the veritable Mrs. Robson that they were mistaken in their man. This, it must be admitted, is somewhat of a novelty. Every one knows that money is sufficient to purchase "troops of friends," but hitherto not even a fortune of £250,000 has been able to call three or four wives at a moment's notice from the vasty deep.—*Pall-Mall Gazette*.

The new Penal Code of New York contains a number of original features. It provides that intoxication cannot be pleaded in defence of crime; that he who bribes State officers must go to the State prison for ten years, and pay a fine of \$5,000; that jurors taking bribes must go to prison; that bribing witnesses is a felony; that attempts at suicide must be punished by imprisonment for two years, and a fine of \$1,000; that parents abandoning children under six years of age must be imprisoned for seven years; that a person whose husband or wife has been absent five successive years, and not known to be living, may marry.—*Call*.

The Treasury of the United States now holds over a million and a quarter of dollars to the credit of the money-order system as the gradual accumulation of money orders that remain unpaid to the payees. The reason why these money orders have not been paid consists in the fact that payment has not been called for.

The grave of Emerson is kept constantly covered with flowers by the young girls of Concord. Hawthorne's, with a stone at the head and foot, bearing simply his name, is thickly overgrown with glossy myrtle. Thoreau's is undecorated, save with a thick sod of green grass.

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Classical, Literary and English Courses.
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The Eighteenth Annual Session will commence Thursday August 3d.
This Institution offers to a limited number superior advantages, having a large corps of well known teachers, and giving to each pupil individual care, and treatment. Address
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For prospectus and other information, address
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The NEXT TERM of this well-known Institution will commence on

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Theological Seminary

Letters and communications may be sent to
PROF. J. A. BENTON or PROF. G. MOORE, Oakland, Cal.

There will be a recess in this institution from December 22, 1882, till January 2, 1883. Possibly there may be those who are qualified and disposed to enter some one of the three classes in the very middle of the study-year. An early application from any such persons is very much desired.
Oakland, Cal., Dec. 4, 1882. r-dec-4

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Pacific Coast.

The owners of a large tract in the Livermore valley, along the Arroyo del Valle, have sold a tract of 2,900 acres of land, being plots 33 and 34 of the Rancho el Valle de San Jose, for \$48,600.

It is surprising to see the large number of orange trees loaded down with fruit in the vicinity of San Lorenzo. They seem to grow as rapidly and stand the climate as well as ordinary fruit trees. The lemon also flourishes there. Oranges, at the present time, are two-thirds ripe.—*Oakland Tribune.*

Last Saturday Messrs. Taggart & Dingee sold at public auction that valuable tract of 254 acres at Mission San Jose, known as the "McClure ranch," in one lot, for \$69 an acre, making a total of \$17,526.

WALLA WALLA, Dec. 24.—The weather continues very mild. No snow has yet fallen—to stay. In consequence plowing goes on, and from appearances will continue until spring. Such a mild winter has not before been known here.

Sixty tourists from New England are at the Hotel del Monte, in Monterey, where it is understood they will remain five months. We notice among the names that of Rev. E. Strong, D.D., of Boston, probably the editor of the *Missionary Herald*, and our old-time friend. We hope it will be in his way to spend some time in this city, among his Congregational friends.

A man named Lyons, of Portland, Oregon, was brought to Oroville last Saturday, charged with a murder, which was committed over twenty years ago. How crime follows its perpetrator! Sometimes the criminal may keep his terrible secret here, but "we must all appear before the judgment seat of Christ."

Eastern.

Over 13,000 children have subscribed to the Longfellow Memorial Fund.

There is one firm in St. Louis which converts 1,400 barrels of flour into crackers daily.

That is a good record which the Comptroller of the Currency makes—that in twenty years not a single note of the National Banks had failed to be redeemed at its face value.

The mission of St. Mark's Episcopal Church, New York city, is to have a new church built for it on Tompkins square, by Mr. Rutherford Stuyvesant, at an expense of \$125,000.

And now we are told, on scientific authority, that there is no ground for the popular belief that the concentric rings of a tree represent the number of years it has been in growing.

A Union service was held in the Broad-street Jewish Synagogue, Philadelphia, on Thanksgiving Day, in which the discourse was delivered by Rev. Dr. E. L. Magoon, pastor of the Broad-street Baptist Church, who was introduced by Dr. Jastrow, the rabbi.

New York, December 24th.—The penal code was rigidly enforced to-day, as far as the police were concerned. Superintendent Walling on Saturday night gave orders to close every store open after nine o'clock this morning, and the order was strictly carried out.

At the National Dairy Fair opened this month in Milwaukee, there was an obelisk 26 feet high, constructed of 300 full-cream cheeses, three pyramids of cheese 30 feet high, containing a carload in each, a log cabin of cheese 12 feet by 16 feet and 12 feet high, carloads of butter in every fanciful form, and pyramids of salt.

Foreign.

The late excellent Methodist Lord Mayor of London is now Sir William McArthur. Queen Victoria having conferred the Order of Knighthood upon him.

St. Petersburg, Dec. 23.—Lieutenant Harber telegraphs from Yakoutsk that he has arrived there with the bodies of De Long and his companions.

During 1881, 18,670 human lives, and 2,737 wild animals lives were destroyed by snakes in India; 43,000 cattle by snakes and wild animals; and 254,967 snakes, and 15,274 wild animals were destroyed.

We shall have to modify some of our ideas about the equatorial regions of Central Africa. The missionaries at the new station of the American Board at Balunda, 12 degrees south of the equator, had to keep up fires day and evening in the middle of July, and there was a heavy frost every night.

Queen Victoria formally, and with imposing ceremonies, opened the new "Royal Palace of Justice" in London last week. The block of land on which it stands contains about eight acres, and the building of the immense structure has taken nearly nine years.

Efforts are making to revive the commercial importance of Venice, once and long the mistress of the seas. A cotton factory with 100,000 large machines and to employ 3,000,000 souls, is building, and a new glass factory and a railroad-car factory are proposed.

The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves and delights in anything on earth. He that thus loves and delights in God is a child of God. But I thus love and delight; therefore I am (I have been adopted) as a child of God.—*Wesley.*

It has been decided by the Postoffice Department to admit to the mails as fourth class matter, "dried prunes, compressed tongue, boned turkey, and other canned meats, put up in soldered tin cans, not to weigh over four pounds."

PRICES CURRENT.

Silver, \$1.08½ per oz., 1000 fine; silver, 925 fine, 50 4-16 per oz.

COMMERCIAL.

Flour—Best brands of City Extra, \$5.60 to 5.75; Super., \$5.00 to 5.25; Interior Extra, \$4.75 to 5.25; Interior Superfine \$3.75 to 4.00.

Wheat—No. 1, 1.76½ per cbl. Barley—Feed, \$1.20. Rye—\$1.75 to 1.90 per cbl. Oats—No. 1, \$1.70 to 1.90.

Feed—Bran, \$17.00; ground barley, \$29 to \$30; middlings, \$27 to \$28; oil cake, \$32.50 per ton.

Hops—80 to 95c. California Onions—Silverskins, 70 to 85c per cbl.

Potatoes—60c to \$1.00 per cwt. Sweet potatoes, \$1.12½ to 1.25 per cwt.

Fruit—Lemons, \$6.50 to 7.00 for Sicily; Bananas, \$1.00 to 2.50 per bunch. Apples, 30c to \$1.25 per box. Mexican Oranges, \$20.00 to \$5.00 per M. Figs, 60 to \$1.00 per box.

Vegetables—Cabbage, 87½ to \$1 per cbl.; Cauliflower, \$1.00 to \$1.25 per doz; Turnips, 75c to \$1.00 per cbl.; Egg Plant, 75c to \$1 per box.

Hay—\$13 to 17.00 for all grades. Straw, 80 to \$1.00 per bale.

Wool—San Joaquin, Coast, 8 to 12c. Butter—Choice, 27½ to 28c. Cheese—Cal. 14 to 15c choice.

Eggs—37½ to 40c per doz for Cal. Honey—Comb, 12 to 20c; Strained, 5c. 11c for white.

Bees—9 to 10c first quality; 5½ to 6½c for third.

Mutton—Wethers, 5½ to 6c; Ewes, 5 to 5½c.

Lamb—6½ to 7c. Pork—Live hogs, 6½ to 7c; hard stock, 5½ to 6c; dressed, 9½ to 9½c.

Publishers' Department.

Entered at the postoffice at San Francisco as second-class matter.

"It saved my wife from the grave or an asylum," writes a gentleman whose wife had been a fearful sufferer from neuralgia. She had used Compound Oxygen for a few weeks. All information about this new agent of cure will be sent free by Drs. Starkey & Palen, 1109 Girard Street, Philadelphia. All orders for the Compound Oxygen Home Treatment directed to H. E. Mathews, 608 Montgomery Street, San Francisco, will be filled on the same terms as if sent directly to us in Philadelphia.

In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland; Brown's Bronchial Troches are thus referred to: "Having brought your 'Bronchial Troches' with me when I came to reside here, I found that after I had given them away to those I considered required them, the poor people will walk for miles to get a few." For coughs, colds and throat diseases have no equal. Sold only in boxes. Price 25 cents.

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Attention is called to the card of Mrs. R. Hendry, 30 Geary street, special agent for Salicylics. She was a great sufferer from rheumatism, and received much benefit by the use of the medicine she now recommends.

CANNED GOODS AS AN ARTICLE OF DIET.—Canned Fruits and Vegetables, such as those prepared by King, Morse & Co., have not only become necessities in modern house-keeping, but their use has shown that some varieties are even better for food than fresh articles. Apricots, Bartlett Pears, Cherries and Tomatoes are much better when properly canned than in their natural state, while when the other varieties cannot be obtained in the market, the Canned Fruits are an excellent substitute. Apricots in being canned lose none of their flavor, while the process of preparation makes them uniformly palatable. The sense of fullness one experiences in eating a ripe pear is modified in partaking of the canned article, and the appetite is agreeably stimulated. The tendency in ripe cherries to distress the stomach is entirely obviated in the process of canning, and canned cherries can be partaken of freely with no unpleasant results. The rank taste of the raw tomato which is distasteful to some, is removed in canning that vegetable, which thus becomes the most delicious and wholesome of all vegetables. Every house-keeper knows the brand of King, Morse & Co.

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The day for thanksgiving having passed all interest now centers in Christmas and how to make it the more joyous, and as music is one of its important features, the question arises where shall we go for a reliable piano or organ, and our answer is, to the Pioneer Piano House of Woodworth, Schell & Co., 105 Stockton Street, San Francisco. See advertisement on eighth page.

Among the improved manufactured articles in San Francisco, is that of C. R. Hall's Pianos, 12 Tyler street, which give much satisfaction to those who have them in use, and they are furnished by Mr. Hall at prices that justify any one in examining them, before purchasing such household fixtures.

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ANNOUNCEMENT.

1883.



REFERENCE to the contributors announced below will show that nearly all of the most distinguished and popular authors of this country, and many of those of Great Britain, have been engaged as contributors to the COMPANION for the year 1883. The Announcement will be found in many respects, we think, an extraordinary one; but it includes only a part of the features of the volume for the coming year.

Illustrated Serial Stories.

A Serial Story of Boy Life in America, by J. T. Trowbridge.
A Serial Story of Boy Life in Great Britain, by William Black.
A Serial Story of New England Life, by Harriet Beecher Stowe.
A Serial Story for Girls, by Harriet Prescott Spofford.
A Serial Story of Southern Life, by Marie B. Williams.
Amusing College Stories, by Henry A. Gordon.
Stories of Old-Time Poor-Houses, by J. D. Chaplin.
Old New England Peddlers' Tales, by Wm. A. King.
Tales of the Old Dutch Farmers of New York, by Eugene M. Prince.

Reminiscences and Anecdotes.

Yankee Drolleries at Old-Time Fairs and Shows, by James Parton.
Stories of Old-Time Quack Doctors and their Remedies, by Edgar Knowles.
On the Stump. Humorous Anecdotes of Electioneering, Stump Speaking, etc., by Victor Hugo at Home. A chatty description of the home life of the great poet, by the Private Secretary, Dr. William A. Hammond.
Word Pictures of the House of Commons. As seen from the Reporters' Gallery, by H. W. Lucy.
Reminiscences of Dean Stanley and Picturesque Associations of Westminster Abbey, by Canon F. W. Farrar.
The Royal Family of Denmark. Articles of personal anecdote, by the Danish Minister at Washington, Hon. Carl Eille.
Great Southern Leaders. A series of articles containing personal reminiscences of Gen. Robert E. Lee, "Stonewall" Jackson, John C. Calhoun, etc., by Hon. Alexander H. Stephens.

Illustrated Travel and Adventure.

A Serial Story of Adventure, by C. A. Stephens.
Life in an Irish Fishing Village, by Julian Hawthorne.
Tales of Old Ships and Sailors, by Capt. F. Luce.
Old Times on the Missouri, by A. Missourian.
After the Mindanao Pirates in a Dutch Gun-Boat, by Lieut. P. F. Grinnell.
Adventures in a Whaling Cruise in the North Pacific, by Macomber Brett.
The Fiftieth Tiger. A narrative of Adventure by the Special Correspondent of the *London Telegraph*, Phil Robinson.
Child Life and Home Life in Japan. Curious Pictures and Domestic Incidents, by a traveler in that country, Prof. B. S. Morse.
Railway Heroes. Thrilling stories of railroad men. Among others will be "The Fireman's Story," "His Life of Them," "Ship Duffin, the Water Boy," and "Express Messenger Riley," by Walter A. Moore.

Special Articles.

Important articles will be given by two of the most distinguished Neurologists in the world, describing Nervous Diseases, showing the ordinary causes of these forms of human suffering, and giving general suggestions as to their treatment. These articles will not be merely technical treatises, but will be enlivened by curious and illustrative anecdotes.
Common Nervous Affections. A Series of Papers, by Dr. Brown-Séquard.
The Short History of a Nervous Man. The Proper Use of the Mind, Hallucinations and Delusions, The Cause of Sleep and Sleeplessness, Somnambulism, etc., by Dr. William A. Hammond.

The Help Series.

The Profits of Literary Labor, by James Parton.
Salesmen and Saleswomen in City Stores. Their wages and opportunities, by Charles Vance Elliott.
A Medical Education. How to Choose a College. Advantages of European Study, by Dr. William A. Hammond.
Girls Who Earn a Living in Art. By the Principal of the Woman's Art School, Cooper Union, Susan N. Carter.
How to Start. Papers telling how to start in different kinds of business and in trades, with practical details, so that a boy reading these papers may act on them wisely.
What a Technical Education Costs. By the Professor of Engineering of the Institute of Technology, Hoboken, Robert H. Thurston.

In The Household.

Parlor Experiments in Science. Simple and curious, by Prof. W. C. Richards.
Entertainments for Charitable Purposes. Advice and suggestions, by George B. Bartlett.
Tableaux with Authors. Directions for Charming Evening Entertainments, by Kate Sanborn.
Concerning Floors, Doors, and Windows. Giving the latest ideas as to the decoration of these important features of a home, by Janet E. Ruess-Rees.
Inexpensive Art Furniture. A series of papers showing that a home may be furnished in the best taste without large expenditures, giving details as to cost, etc., by the Curator of the Liverpool Art Museum, Charles Dyall.

The Editorials of the COMPANION will give clear and impartial views of current events at home and abroad. The Children's Page sustains its reputation for charming pictures, poems and stories adapted to the little ones. Subscription Price \$1.75. Specimen copies free. Companion free to January 1st, 1883, and a full year's subscription from that date. Please mention in what paper you read this advertisement.

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